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The Outlook

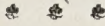
No more solemn hour has confronted our nation since the Civil War than the present hour. We have broken off diplomatic relations with Germany; and it may be that before this issue reaches our readers we will be drawn into the tremendous conflict that for two-and-a-half years has been raging across the seas. It may be that American citizens have been too free to travel in danger zones during the war, but that is not the question. President Wilson rightly regards that the submarine warfare of Germany, as she is proposing to carry it on, and as she is carrying it on, cannot be reconciled with international regulations and the principles of humanity. He has been patient; many good men have thought too patient. The sinking of the *Lusitania* was wholesale murder. We could not do otherwise than protest against such occurrences; and it is difficult to see how we could continue official relations with a nation which proposes to use such ruthless methods to obtain victory. War is war, and can never be reconciled with the principles of humanity and righteousness; and almost any nation when hard pushed will use almost any method to defeat its foes: yet even war cannot afford to throw to the winds the principles of justice, humanity, and common sense. The world cannot afford even in war to go back to the days of barbarism.

A Critical Time

But breaking off diplomatic relations and engaging in war are not exactly the same thing; and it should be the prayer of every citizen in our country that our nation shall be spared the horrors of conflict, unless the divine purpose can be better served by a different line of action. We should always be very slow to go to war for economic reasons; and even when human life is involved, it is certainly well to be sure of the circumstances in all directions before taking a step which involves such sad consequences as war is certain to bring. It is an hour for the press of the country to proceed carefully; and a time for all of our people to pray to the God of nations for his guidance in our national councils.

Information in dispatches from Washington about the time of our going to press intimates that the situation continues critical, and that with President Wilson still undecided as to when he will make his next move, Germany has given further ground for action by another submarine attack jeopardizing American lives and infringing American rights. An official report, it is stated, to the State Department from the American Consul Frost at Queenstown asserts that two Americans were among the crew of the Norwegian steamer *Dalbeattie*, which was sunk by shell fire thirty miles off Fastnet in the war zone last Saturday; and that the rain of shells continued while the crew was seeking safety in

the lifeboat. It is thought that this case, though it will not be regarded as the "overt act" precipitating matters, but rather as a collateral proof of Germany's intention to disregard American rights, has nevertheless brought officials back to the full realization that any hour may bring news of the gravest character.



The causes of the present great war are to be found in the moral sphere, and the cure must be found in the same field. There were

National	racial conditions, geo-
Repentance	graphical conditions,
and	economic conditions,
Obedience	military conditions that

had more or less to do with its origin, but behind all these there were deeper and more fundamental reasons. War came because men and nations were out of harmony with God; and permanent peace cannot come till men and nations are in loyal subjection to the Prince of Peace. The Witness Bearing Committee of the Reformed Presbyterian Church in one of their leaflets use the following words which are worthy of careful consideration:

The war in Europe was not caused by the murder of the Austrian Archduke at Serajevo. It was not caused by German ambitions in the Near East. It was not caused by the conflicting commercial interests of Germany and England. Neither was it caused by the desire of the Aristocracy to crush Democracy and Socialism. All these causes were there, but they do not explain the war. Back of all these causes, as the hand on which all these were fingers, was the major cause: Sin. Individual sin was the cause of the first murder; national sin is the cause of this last and greatest murder which we call world war. Now the nations long for peace, a real peace, which will not

be a feverish preparation for another war. In all our plans for peace the fact to be kept in mind is national sin. War is an effect; sin is the cause. While the cause remains, the effect will be actual or imminent. Peace will come, abiding peace, when the real cause of war is taken away. The Hague Conference did not end war. Arbitration treaties have not ended war. International societies have not ended war. Why not? Because they have been dealing with symptoms and have ignored the cause. They have ignored the cause of the disease called war in seeking the ease called peace. We believe in the Hague Conference; we believe in arbitration; but we cannot believe that treating symptoms will destroy disease. The cause of disease must be removed.

It is certainly true that sin lies behind this war; and not merely the sin of individuals but the sin of the moral organizations which we call nations. If the governments of Europe had been established on the law of God, and their rulers had ruled in the fear of God, and in humble reliance on him for guidance in all their official acts, there could have been no war. Mere economic arrangements, human agreements, will not insure peace. It will come permanently when God's law rules in court and constitution as well as at the fireside and in the church.



The War against the Liquor Traffic is going steadily on, and the friends of temperance and morality are making

Indiana	constant gains against
Adopts	the enemy. A review
Prohibition	of the field shows
	many phases of the
	conflict, and many

places where the campaign is being vigorously pushed. Success does not always crown the efforts of the temperance forces, but the tide is going so strongly in their favor that the goal of

a saloonless nation in 1920 may be reached. Prohibition is coming farther east. Michigan went dry not long since; and now Indiana, with a population of 2,700,000 in 1910, and an estimated present population of 2,826,000, has adopted statutory prohibition. On February 9 Governor James P. Goodrich, Republican, signed the State-wide prohibition bill, which goes into effect in April, 1918. The adoption of prohibition by this central and prominent State is a most encouraging fact. The law prohibits the sale, manufacture, giving away or advertisements of all alcoholic liquors, except pure grain alcohol for chemical and medicinal purposes, and wine for sacramental purposes. It is said to be one of the strongest prohibition measures enacted in any State.



The people of Alaska at the November election by a vote of nearly two to one decided for prohibition; and both Houses of Congress have passed a prohibition bill for this territory. If the President signs the bill, as he presumably will in view of the expressed desire of the people, our extreme northwest territory will become dry. The law is said to be strict, and is fashioned after the Idaho statute. It provides that after January 1, 1918, no person, house, association, firm, company, club, or corporation shall manufacture, sell, give away, or otherwise dispose of any intoxicating liquor. Possession of, or transportation of, liquor in the territory, with certain exceptions for scientific or medical purposes, is also prohibited. Alaska is an empire in extent, its gross area being 590,000 square miles; but owing to the climate and the country's lack

**Alaska
Gone
Dry**

of development, the population is very small comparatively, numbering only about 65,000. The Territory promises much, however; and since 1867, the date of its purchase from Russia for \$7,200,000, it has yielded many times the purchase price. Since the date mentioned its output has been over \$614,000,000; and much the greater part of this has been secured since the year 1899. Gold, copper, fish, and furs are the principal products. Vegetables, grain, grass, and live stock can be raised to some extent; and it may prove that much more agriculture can be carried on than has heretofore been deemed possible. The fisheries next to mining are the most productive industry of this interesting country. Congress has authorized the construction of railroads to the amount of \$35,000,000. There are said to be large and extensive coal fields in the Territory. It is significant that a country with so much mining industry should decide so strongly for the expulsion of the liquor traffic; and it is certain that this measure, so helpful in many directions, will not impede the development of the valuable resources of this northern country. Since writing the above we understand that the prohibition bill for Alaska has become a law.



Among other temperance items it is worthy of note that both houses of the Minnesota legislature have passed a bill to submit to the people a constitutional amendment for State-wide prohibition to be voted on next year.

**Other
Temperance
Items**

Should the Governor sign this bill, and the people ratify the proposed amendment at the polls, the new law would become effective in 1920. Both the

Senate and the House of the South Carolina legislature passed a bill last month prohibiting liquor advertisements in newspapers and periodicals or in any other form in the State. Such legislation is no abridgment of "personal liberty," for liquor advertisements in a prohibition State are directly antagonistic to the State's legal attitude towards the traffic. They tend directly to the nullification of the law, and indirectly to the nullification of all law.

The bill before Congress for the submission of a national prohibition amendment has made recent progress, though the prospect is not bright for the complete success of any such movement at this session. The Judiciary Committee of the House not long since reported the bill favorably, and Chairman Webb at that time predicted its passage by the House within a week. The Senate will scarcely act upon it, however, at this session. The District of Columbia prohibition bill, which passed the Senate some time ago, has not at the date of present writing been acted upon by the House. Accurate information from Washington shows some of the detailed movements of those who have this matter in charge for the House, and also affords some glimpse of the manner in which the friends of the liquor interests are active against the bill. The House committee on February 8 voted thirteen to five to continue hearings till February 21; then to take up the bill section by section for consideration in the Committee. Mr. Lloyd of Missouri had offered a motion to have the bill reported without recommendation on February 16 so that the House could proceed to consider it when reached on the calendar; but in the meantime the Committee should continue

the hearings. Mr. Burke of Wisconsin offered a substitute, which is the one mentioned above. This was carried; and this means that up to this time the liquor men have won out in their endeavors to hold the bill in committee and delay its reaching the House for action. Their purpose is to prevent action at this session. It should be the effort of temperance workers all over the country to bring pressure to bear, by writing, by telegram, and otherwise upon their own representatives and others, to secure the passage of all proper temperance measures now before the highest legislative body of our land.

The United States Senate recently passed the annual post office appropriation bill, writing into the bill a provision making it a criminal offense to ship liquors into States which prohibit its manufacture and sale thus nullifying the statutes of certain prohibition States. These States, it seems, permit the importation of limited quantities of liquor for personal consumption. Another provision of the bill would bar from the mails letters, postal cards, circulars, newspapers, and other publications containing liquor advertising in States having laws against such advertising; violation to be punishable by a fine not to exceed one thousand dollars or imprisonment not to exceed six months for the first offense, or more than one year for the second offense.



It is difficult for the chronicler of current events to keep pace with the many events of importance that are taking place in the temperance world. As we go to press information comes from Washington that on the previous day

Another Big Victory

the Senate's "bone dry" amendment to the post-office bill was passed in the House by the exceptionally large majority of 319 to 71. This measure would cut off entirely liquor importations, amounting to millions of dollars annually, into the large number of States which have forbidden manufacture and sale, but have permitted importation for personal use. In the opinion of an editor the amendment forbids the shipment in any way into a prohibition State of liquor for beverage purposes. It is expected that the President will approve the bill; and it is said that it will immediately add to the bone dry territory about one-third of Continental United States. A provision barring liquor advertisements from the mails in States prohibiting such advertising is embraced in the measure. There is little likelihood of any change in these regards before the bill becomes a law.

Representative Sherley of Kentucky declared that there are now more than 228,000,000 gallons of liquor in bond in the United States, and that forty per cent of this has been sold in partially dry territory. He made an unsuccessful attempt to have the proposal amended by extending the time when it would go into force, by one year. The measure is also striking in the fact that it is such an extraordinary assertion of Federal authority over the States. It is asserted that some of the advocates of prohibition, perhaps those in Congress are meant, doubted the expediency of such a drastic provision, but it is evidently a remarkable victory for legislative temperance, and will accelerate, and not retard, the movement for national prohibition.



An earnest effort is being made to put Ohio into the dry column next fall.

A Pennsylvania Dry Federation was formed last month at a convention held in Pittsburgh, and called by persons representing different organizations of Pennsylvania Dry Federation a temperance character. The main purpose of this federation is to secure State-wide prohibition for the State of Pennsylvania. Many persons prominent in temperance work were present. Delegates and attendants, according to the press, came from all parts of the State, but specially from the western part; the total for the three sessions being over fifteen hundred. About half the counties of the State were represented. Mr. W. E. Porter, who abolished saloons while he was Judge in Lawrence County, was made President of the new federation. The great State of Pennsylvania has lagged shamefully behind in the matter of temperance progress, but there are many temperance people and much righteous sentiment in this State. What is needed is more courage and aggressiveness; and more unity of effort. Specially to secure this unity this Federation was formed; and there is no good reason why all the temperance people and organizations should not stand together for the destruction of a common foe. The Gazette-Times of Pittsburgh, which devotes considerable attention to the progress of temperance, and which carries no liquor advertisements, speaks as follows editorially concerning the Federation and its work:

The Pennsylvania Dry Federation organized in Pittsburgh Thursday with the avowed object of making this a prohibition state by legislative enactment has cut out for itself a big task. Not the least of the difficulties in its way is the manifest disagreement among the active temperance forces as

to the practicability of the plan proposed. It must be apparent to all interested in prohibition that little or nothing can be accomplished without a preponderance of public sentiment in favor of abolition of the liquor traffic. Unless the advocates of prohibition are united in the campaign the public will remain indifferent to it. And until there is manifest a decided inclination for prohibition the State Legislature cannot be expected to take any action. In the states that have secured prohibition or are in process of becoming "dry", the necessary legislation has been enacted in response to public demand. All the anti-liquor legislation that is making progress in Congress is framed to comply with the popular will where it has been ascertained. There must be developed unmistakable sentiment for prohibition in Pennsylvania if we are to have such a law. That it can be brought forward and made an effective force is a reasonable belief. This is established by the growth of local option sentiment, which ought to be recognized by the enactment of a local option law. Having secured that, the prohibition forces would be in better position to proceed with their campaign. Any lack of unity among the anti-liquor organizations is encouragement to the liquor interests.

The unity which the editor desires should be forthcoming, as intimated above. Every worker should see the need for it; and every worker should determine to have it, as far as it can be secured. This is no hour for division. The liquor traffic is very strongly entrenched in this State. It is the duty of every temperance advocate to stand shoulder to shoulder with every other similar advocate, unless such co-operation necessitates a compromise of moral principle. To be divided in the face of the enemy, and particularly of such an enemy as the liquor traffic, is gross folly. But the editor is wrong when he apparently thinks that effort

should be made first for a local option law. Local option, even when it results in prohibition in some places, is a poor substitute for State prohibition. It may sometimes lead to it, or help to do so, but it is far from a satisfactory kind of temperance measure. It is almost selfish in its nature, and it actually strengthens the bonds of the saloon in certain cities, which might have been carried into prohibition, if the whole State had voted on the question. Furthermore, since the issue of prohibition is so prominent in the nation, since such a measure has been introduced into our Pennsylvania legislature, and since this Federation has been formed to secure State prohibition, if possible, it is certainly wise to stop for no lower method of action, but to press straight on with all earnestness for the destruction of the saloon, by absolute prohibition, in the State of Pennsylvania. Mr. Clinton N. Howard, the well known temperance speaker, made the principal address on the evening of the conference, and compared prohibition with the abolition of slavery. He painted a very bright picture for the future of prohibition. "The licenses that now hang behind the doors and in the windows in the barrooms will be scraps of paper in ten years. The highway of God is now clear for State and national prohibition. Pennsylvania "bone dry" is the next battle line. With twenty-four out of the forty-eight States now dry, two more on the way, and five more getting ready, we are headed for national prohibition in the next presidential election." And with the progress now being made such prognostication may come true.

The question of mob violence and lynching has been brought again to public notice by the recent turbulent events at the town of Murray in the State of Kentucky. A negro had been charged with the murder of a white man, and for some reason the trial had been deferred, and the negro had been spirited away to another town for safe keeping. According to the press, a period of excitement followed that at one time threatened the life of the judge and of the commonwealth attorney. The mob threatened to dynamite the hotel, the refuge of the judge. While such intentions may hardly seem entirely serious, the Governor of the State, the Hon. A. O. Stanley, evidently regarded them as such, for he went in person to Murray, and addressed a throng in the courtroom. He declared that he had come to Murray to uphold the law and protect the court with his "body, if necessary." This statement moved a brother of the slain man to second the appeal of the Governor, who also went from group to group on the streets, reproving those who exhibited a tendency to ignore the law. Before noon he seemed to have the situation in hand, and shortly after left the town on a special train with the judge and the prosecutor. It is a matter of profound regret, however, that the chief executive of any State in our country would need to take a special trip to any community calling itself law-abiding, for the purpose of urging its citizens to refrain from mob violence and murder.

Lynching is anarchy. It is not a method of securing justice. It is trampling justice under foot. It is the denial of government. It is a matter of humiliation for the American citizen

to reflect that there have been 3,638 lynchings in our country in the thirty years ending with the year 1915. In the year 1916 up to November 1 there had been fifty-five lynchings; fifty-four in the South and one in the North; fifty-two being males, and three females. Fourteen took place in Georgia, nine in Florida, and seven in Texas. They are not confined, however, as past records will show, to the South. Forty-eight of those lynched last year were negroes, six were white, and one was Mexican. It might appear that attempts against purity would be the principal offence to provoke such drastic punishment, but not according to the record, which shows that thirty-four of the lynchings of last year were connected with murder, and twelve with rape or attempt to rape. Concerning the recent event at Murray an editorial in one of our daily papers remarks:

Gov. A. O. Stanley of Kentucky is a state executive of whom the South ought to be proud, though that it will be is probably too much to hope. By prompt, courageous action in placing himself between a mob and an intended victim he saved Kentucky, for a time, at least, from the disgrace of another lynching. "I have come here to uphold law and order with my own body if necessary," declared the Governor to the mob. He saved the day and the life of a judge who had the courage to affront mob sentiment by according to a Negro the right the Constitution guarantees to every person accused of crime. The Judge had saved the Negro from summary vengeance by sending him to another town jail for imprisonment until the date for his trial next month. Then the mob turned on the jurist with threats to lynch him. It was to prevent such a crime that Gov. Stanley, chartering a special train, raced from the state capital to Murray. Whether he would have done the same had it been the Negro accused of

murder that the mob was then besieging need not be inquired. "I have come to uphold law and order," said the Governor. It may be assumed he was solicitous of the honor of his state rather than of the life of an individual.

With more governors like him, with more judges like Judge Charles Bush of Calloway county, Ky., there soon would come over the spirit of the South a change greatly to its credit. Fifty-four lynchings in the United States last year, most of them of Negroes in the South, is a record that would not be repeated were the officers below Mason and Dixon's line more concerned for the honor of themselves and the good name of their states.



The following item appeared a short time ago in Collier's Weekly: "There is a good deal of partisanship in

Senator	Congress, and in the
Smoot	world in general there is a good deal of criticism. Therefore it is not

merely novel but refreshing to catch this chance phrase uttered during a Senate debate: 'The Senator from Utah (Mr. Smoot), who in my judgment knows more about the details of the administrative affairs of the Government than any other man connected with it.' The man who said this is a Democrat, Senator Joseph Taylor Robinson of Arkansas. The man concerning whom it was said is a Republican. The credit which is reflected upon Senator Smoot by this episode is obvious. The credit reflected upon Senator Robinson ought not to pass without notice." In a preceding paragraph the words occur: "Senator Smoot's willingness to give praise for efficiency to a Cabinet member in the opposing party is wholesome." It is not unnatural for one to wonder why this somewhat prominent effort is made to recognize Senator Smoot.

The question which the editors of Collier's and all other American citizens should be interested in concerning Mr. Smoot is not his ability and diligence, but the fact that he is one of the most prominent leaders of an organization that is directly disloyal to the United States government and to the American home. When the Smoot investigation took place in the Senate some years ago the majority committee recommended that he be not allowed to continue a Senator. Did the editor of Collier's read the testimony given at that time, or did he care to read it? Another magazine, the Century, in an editorial quoted some time ago in these columns, discussed the Margaret Geddes Eccles case plainly, referring to her perjury, and to the acknowledgment by the secretary of President Joseph Smith that her marriage to David Eccles had been recognized by the presidency of the church as authentic; and in commenting the editor of the Century says: "All of this is no surprise to Utah, where every one knows that the church has been secretly practicing polygamy ever since it publicly abandoned the practice by divine revelation. But if it were wired all over the country by the Associated Press, it might make trouble for Apostle Reed Smoot or his successor in the Senate." This last remark is connected with the dispatch which a correspondent had sent the New York Tribune some time before concerning the Eccles case. This dispatch was prefaced with a note to the effect that the correspondent had sent the dispatch from Denver because the Mormon Church prevented the complete facts concerning the Eccles case from being sent out of Utah over the wires.

Such magazines as Collier's should inform themselves as to the real character of the Mormon system, and instead of commending Mormon leaders for their cleverness and fairness, demand that such men as Smoot shall not be

allowed to make laws for this country, and that the Mormon hierarchy shall cease its intrigues, and its pernicious assaults on the purity and integrity of the American home.

Editorials

"WITH GOOD ADVICE MAKE WAR." (Prov. 20:18).

Even those who believe that war is sometimes justifiable will agree that it should never be entered upon rashly. The proverb which stands at the head of this article gives the very wise rule that war should never be entered upon without first taking wise counsel.

The announced purpose of Germany to engage in a ruthless submarine warfare, attacking all vessels that enter a certain defined zone, has stirred the people of this country as they have not hitherto been stirred since the outbreak of the great war. It is the act which President Wilson said in his note to Germany after the sinking of the *Sussex* would necessitate the termination of diplomatic relations between this country and Germany. True to his word President Wilson has declared the breaking off of these relations and he has been sustained by the Senate by an almost unanimous vote. Will the next step be war is the question that is now agitating this nation from the highest official down to the humblest citizen. Is there sufficient cause for war? Is Germany's act in itself an act of war? If the proverb quoted above is to guide in this crucial hour we ought to make sure that we have sufficient cause before beginning hostilities. What then is the meaning of the announced pur-

pose of Germany and the acts already committed in pursuance of that purpose? Has Germany invaded any of the sovereign rights of the American people? What are those sovereign rights? Sovereignty as the term is here used is the supreme political authority with which a State is clothed. It involves the right to be a State and to manage its own internal affairs without interference from any other State. In this respect all other States are on an equality. Germany has not trespassed upon our sovereign rights in so far as they are thus far defined. There has been no direct attempt to interfere with our management of our internal affairs. But each nation has sovereign rights on the ocean. The high seas belong to no government under heaven. The freedom of the seas is a principle for which this nation has always stood. The war of 1812 was fought in behalf of that principle. War however may modify this principle. What is known as a blockade under certain conditions is recognized as a legitimate mode of warfare. The conditions are these: The blockaded area must be definitely defined. The date of the beginning of the blockade must be announced. It must not cut off access to neutral ports. It must apply equally to the commerce of all neutrals. The blockading squadron may not sink an approaching vessel unless it flees or offers resistance

to capture. Vessels may not be sunk without warning. If captured vessels cannot be taken to port they may be sunk. Provision must be made for the safety of all on board.

The German proclamation complies with some of these conditions. Whether Germany has a sufficient force of submarines to make the blockade effective remains to be determined. But the crucial point is, does the method by which it is proposed to carry on this submarine campaign conform to the rules of international law? Germany proposes to sink without warning all vessels entering the barred zone. International law requires that warning shall be given and means of escape provided unless these vessels try to escape or offer resistance. The German plan involves the violation of both these provisions of international law. Submarines cannot be used lawfully for the purposes of blockade. Germany seems to feel that she cannot win by lawful warfare and therefore proposes to use unfair means. A nation that cares for its honor as a nation will admit defeat rather than resort to such inhuman measures.

What is the nature of the offense of Germany against the United States? Simply this: not being able to institute a lawful blockade she has instituted an unlawful one and commands the people of the United States to keep out of a certain defined zone or our ships and our people will be sent to the bottom of the sea without warning and without making adequate provision for their safety. This is an invasion of our sovereign rights upon the sea. A state of war does not give either of the belligerents the right to invade the sovereignty of a neutral power.

But is the offense serious enough to justify war? To strike at the sovereign

rights of a nation is to strike at its most vital parts. When we call to mind the various acts of Germany ever since the war began whereby sovereign rights have been trampled upon, the unlawful and ruthless invasion of Belgium, the sinking of various ships without warning even in the earlier stages of the war, the bombastic claims put forth as to the superiority of Germany to all other nations, we cannot but wonder what will happen to the world if she should be victorious in the present struggle. The success of Germany would place in jeopardy free democratic government throughout the world. It is better sometimes for both individuals and nations to take a few insults rather than to engage in strife. But Germany has already smitten us on both cheeks. What she proposes to do now is vastly more than a blow in a non-vital part, and neither individuals nor nations are required to submit meekly to the infliction of death blows if it can be avoided.

If the proverb about taking wise counsel before making war is to be followed diligent inquiry should be made as to the prospects of success. "What king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that someth against him with twenty thousand?" It would be folly for the United States to think of engaging Germany in war alone with our present fighting force. But this would not be necessary. Germany has more than she can do to meet on equal terms the forces now arrayed against her. What we must do in case of war is to help the Allies. But there is one thing that would make many of us pause and hesitate. England has also invaded our sovereign rights upon the seas. She has not killed our citi-

zens but she has interfered with our commerce, detained our mails, and holds millions of dollars unlawfully seized in transit. The idea that Britannia rules the waves seems to be carried to an unlawful extent. England no more than Germany may claim the right to interfere with the sovereign rights of other nations to the freedom of the seas. If only England would repent and confess her national sins against both God and men it would be vastly easier for America to sympathize with and help her. It would also secure the favor of heaven and guarantee speedy victory. But this suggests the need of repentance by our own country. To be victorious in war and to win a lasting peace nations must be right with God.



THE CHIEF END OF THE STATE

There are differences of view about the sphere in which civil government may act, and differences about its functions within its own sphere. These differences grow out of the fact that men do not agree about the ends for which civil government exists. These differences again grow out of the conflict of views as to what the State is. Where such radical differences exist some of the contending parties are in error. They take a superficial view of things. They fail to go beneath the surface and to get down to fundamental facts.

If we are ever to get together and work harmoniously in determining what the State ought to do and in having it do it the first thing is to find out what the State is. It is just at this point that the most of those who oppose the introduction of moral issues into the political realm go wrong. They look upon the State as a purely volun-

tary society belonging in the same class with literary, commercial or any other kind of a voluntary association. They maintain that it is organized for nothing but material ends. Some look upon it as nothing but an economic society with nothing to do but look after material interests. Sometimes they express their views by saying that the State exists to make bread cheap. They think that whenever the State steps beyond the economic sphere it is trenching upon forbidden ground. On this theory any movement to have civil government take up any but purely financial problems is a movement toward tyranny.

Others regard the State as a necessary evil, called into being because of sin and crime. According to this view there would be no need of civil government if the human race had not fallen. It follows therefore that its sole mission is to deal with wrongdoing when it breaks out and disturbs the peace and inflicts harm upon individuals and society. On this theory the State is to confine its activities entirely to the material realm and only to that part of it which is disturbed by crime. It is certainly true that the suppression of crime is one chief function of the State, and where lawlessness abounds it often happens that civil magistrates are kept so busy regulating, controlling and suppressing it that little else can receive attention. But it is also certainly true that many other things besides crime must receive the attention of the State. Furthermore, it is true that if there were no crime there would still be need of civil government. Even the unfallen angels exist in divisions known as principalities and powers with their officers.

A nearer approach is made to the real nature of the State when it is called

a jural society, that is, a society for the determination and adjustment of rights. It is this, but it is more than this. Much time, energy, and money are employed in adjusting matters between litigants who put forth conflicting claims before our courts. Law enactors are required to give much time and thought to the enactment of laws that will be guides in adjusting the matter of rights. But there are other things which demand the attention of the State which may be of equal importance with this matter of rights.

So long as the State is viewed as a mere voluntary association there will be no agreement as to its sphere and functions. Each one will be free to set forth his own theory as to the end for which it exists. Even statements of the purposes for which any given civil government has been instituted, as for example that contained in the Preamble of the Constitution of the United States, may not settle the dispute, since it may receive different interpretations and may be viewed by some as erroneous.

To arrive at any thing definite about this matter we must agree that civil government is a divine institution. This means first of all that it is not a purely voluntary thing. While nations may be free to determine their own form of government, they are not free to say whether or not they will have a government. The human race is so constituted that civil government of some kind is a necessity. It means also that the ends for which civil government exists have been determined by the Divine Ruler of the world. There is no one place in the Bible where all the ends of civil government are listed, but the careful student of the Word will not go far astray in making out a list of those ends. In fact, since man is by nature a political being, the ends

of the State are written in the very nature of man. From the very beginning men have been carrying on government with a tolerably clear conception of its sphere and functions. It is when they begin to theorize about it that they make the most of their mistakes. We will never gain a true idea of the State and its functions by inquiring of those who think they have a grievance and who therefore deny that the State has any right to enter certain spheres and to enact laws on certain matters. Here is the place where those go wrong who deny that the State may enact any moral laws. Let us inquire of those who have calmly studied this matter without prejudice and have reasoned it out philosophically.

Professor Burgess presents as clear a discussion of this whole matter as any author now on the table of the writer. He criticizes the position of von Holtzendorff who says that the State has a triple end: first, the development of power, second, the maintenance of liberty, and third, the general welfare. Professor Burgess says that this statement is somewhat confused and quite incomplete because it makes no provision for the world-purpose of the State. His own analysis is this. The ends of the State are three: (1). The adjustment of the matters of authority and liberty. The State must have sufficient power to put down crime, lawlessness, insurrection, within its own bounds and to protect itself against foreign foes. (2). The perfecting of its own nationality. All that is good and great in the nation must be brought to the highest possible point of perfection. (3). It has an ultimate, universal world purpose, the perfecting of humanity. Burgess says that "This end is wholly spiritual; and in it mankind, as spirit, triumphs over

all fleshly weakness, error, and sin." (Political Science and Constitutional Law, Vol. I. p. 85). He quotes Hegel as saying that morality is the end of the State and declares that this third end is the same as that maintained by Hegel. If the writer were to venture on a statement of his own it would be fashioned on the plan given by Burgess and would be in the following terms. (1). The State has as its first end the adjustment of the matter of authority and law. It must define the rights of individuals, of corporations and of the State itself. It must determine just how much liberty can be allowed consistently with the welfare of society. This will vary from time to time. (2). The second end of the State is to bring itself to as high a level of perfection as possible, that it may be fitted to fulfill its mission in the world. National dispositions and traits that are rude, immoral, inconsistent with Christian civilization, must be suppressed. (3). The third, the final, and the chief end of the State is to serve as a force in the establishing of the world-wide kingdom of God. When these are earnestly pursued the State will prosper and be firmly established.



THE MORAL ENDS OF THE STATE

In the preceding article the effort has been made to set forth the great ends for which the State exists. The State must first of all solve for itself the problem of authority and liberty and determine how much authority can be used consistently with true liberty and how much liberty can be allowed consistently with the welfare of the State. Secondly, the State must seek to perfect itself as far as possible by the development of its own national traits in

so far as they are good and by the elimination of all that are evil and therefore hurtful. This is necessary in order that it may be fitted for its larger mission in the world. The third thing for the State to do is to become an active force in the advancement of Christian civilization, the uplifting of humanity and the establishing of the divine kingdom on the earth.

One of the prominent issues of the day between moral reformers and secularists is, does the State exist for moral ends? Should there be any moral legislation?

The nature of the State as a moral being points to the moral functions of the State. It is not possible to sustain the contention that it is not a moral being. The very fact that it is composed of moral beings proves that it must also possess moral attributes. Individuals do not disrobe themselves of their moral character when they enter civil and political life. They can leave outside this realm matters of mere religious opinion, but to lay aside their moral natures and become for the time non-moral beings is not possible. They must therefore judge every issue that arises in this realm by some moral standard. The truth is that even what are considered purely secular matters must be judged by moral beings according to the moral law.

But in addition to this matters that are clearly moral will inevitably arise in the political realm. So long as men are moral beings they must take up for consideration whatever moral problems present themselves in their various spheres of activity. The effort to deny the right of such problems in the sphere of the State is an effort to be non-moral in that sphere. The moral character of the State makes it

absolutely necessary that it deal with moral problems and strive to serve moral ends.

The dependence of the State upon morals for its own welfare shows that it is concerned with moral ends. Religion, morality and education are essential to good government and the happiness of mankind. So declares the law of 1787 for the government of the Territory of the North-west. The intelligent people of all civilized countries are so thoroughly persuaded of this truth that they might well resent any effort to make it more plain or to impress upon their minds more deeply its importance. The idea that does need to be urged is that the State not only may but must provide for its own wellbeing. Since its wellbeing depends upon the moral character of its citizens it must look after their moral character. It must do this by suppressing vice and crime and all schools of vice and crime. It must also by positive methods seek to develop moral character by setting an example worthy of imitation, by enacting laws in harmony with the moral laws of the Bible on all moral problems that necessarily arise in the sphere of its life, by requiring moral training in the public schools. If the State is debarred from activity in the moral realm for its own welfare where shall it look for the moral training of its citizens? To the family? There are many families in which the moral influence is ruinous. To the Church? How is the Church to reach and train the great masses of youth outside its pale? Is it fair to the Church to thrust this whole burden upon its shoulders? It is false to say that it is properly the burden of the Church alone and that for the State to assume it is to undertake the Church's task. It is the task of the State to look after its

own welfare. This is the only safeguard against union of Church and State. If the State is to depend upon the Church to furnish it with the morality necessary for the State's own welfare there must be some bargain, agreement, or contract between them and the State must use its coercive power to bring certain classes under the tutelage of the Church. For its own safety therefore and to avoid dangerous complications the State must labor toward moral ends.

A study of history lends force to this line of argument. Many a nation has gone down to the graveyard of nations from which there is no resurrection. Why do nations perish? Did any people ever perish being innocent? We are not of the number who disparage the value of wealth, education, armies, navies, battleships, fortresses and so forth. But all these will not save a nation in the long run. Nations have perished being intelligent, civilized, refined, wealthy, well armed and equipped for war. But no nation ever perished being innocent. As Doctor Sloane used to say, "Many a Sarmatia has fallen unwept, but none without a crime."

An intelligent view of the rise and fall of nations shows still further that there is an overruling Power that controls their destinies with direct reference to interests that are not merely national and secular, but are world-wide and spiritual. The Hebrew prophets were great statesmen and our modern statesmen would do well to learn lessons from them concerning the ends of national life. So long as the States of the past could be used to serve the larger interests of the divine kingdom they were kept in existence and their powers preserved. Even wicked nations were compelled to

serve the cause of God, their wickedness being overruled to this end. But when the divine purpose through them was accomplished, when there was no further ends to be served by them, they were overthrown. This is the explanation of the rise and fall of the Hebrew nation as well as the rise and fall of other States. The truth is the chief ends of the State are moral ends, and there must be a well-defined moral policy adopted by the State if it is to serve the purpose of its existence.



LIBERTY AND SABBATH LAWS

There is a magazine published in the city of Washington called Liberty. The editors and contributors claim to have a knowledge of liberty that is denied the great body of Christian citizens. Their conception of this inestimable boon is freedom from all legal restraint in the domain of Christian morality. They desire the repeal of all laws growing out of the teachings of the Christian religion. They level their guns chiefly against legislation safeguarding the first day of the week as a day of sacred rest. They hail with joy every step of progress made by the foes of the Lord's day. And yet they claim to be Christians. They are chiefly what are known as Seventh Day Adventists. They seem to think that it is better not to have a weekly rest day under the protection of law than to have it on the first day of the week. In our judgment these people are false prophets. They are carrying on a crusade against the interests of humanity and the welfare of the Republic.

First of all their fundamental position is heretical. They never weary of declaring that the State must have no connection with religion for any kind

of connection is union of Church and State. The Sabbath they maintain is a purely religious institution by which they seem to mean that it is wholly an ecclesiastical institution. Each one of these declarations is erroneous. The State cannot possibly sever itself from all religious connections. It has to do with God and the moral law and this is of the essence of religion; national religion it is true, nevertheless it is religion. Such necessary and natural connection between the State and religion is not union of Church and State, and it is of the very essence of falsehood to say that it is.

The Sabbath is not a purely religious institution. Their argument to prove that it is runs like this: If the human family were not religious there would be no Sabbath. Therefore the Sabbath springs out of the religious needs of mankind and is itself a religious institution. It may well be admitted that if we were not religious we would have no Sabbath. But in that case we would not be human. If we were not religious neither would we be political beings and would have no State. The Sabbath was made for man, is the dictum of our Lord. The meaning is that it was made for man as man, for the benefit of his whole nature, physical, intellectual, moral and religious. The Sabbath was appointed before sin entered the world, showing that it would have been needed if man had continued in his state of holiness. But there was no church then. Consequently it was not at first appointed as a church institution at all. It was instituted solely for the benefit of man as man. There is not a syllable in the Word of God to prove that since the Fall it has become solely a church day. The word of Seventh Day Adventists on such a matter is not final.

Moreover, the State cannot escape uttering its voice on the Sabbath question. In the three departments of government, including all the officials and clerks and so forth there are several thousand men and women. In the governments of our forty-eight Commonwealths there are several thousand more. The State has to say whether or not all these people shall be required to labor seven days in the week or whether they shall have opportunity for rest and worship.

This opposition to Sabbath legislation is in the interest of slavery, not liberty. These people seem to think that advocates of Sabbath laws urge their enactment and enforcement with a peculiar antipathy toward seventh-day keepers. They never weary of parading before the public their so-called persecutions for conscience' sake. Whether certain over-zealous advocates of the strict observance of the Lord's day overstep the bounds of sound reason is one thing. Whether Seventh day observers strive to make public their opposition to laws safeguarding the first day of the week for the purpose of disturbing those who keep that day is another thing. There are perhaps cases of both kinds. But the purpose of the Sabbath law is to safeguard the masses of the people in their right to a weekly rest day. Even with our Sabbath laws there are thousands and hundreds of thousands who are required to labor seven days in the week or give up their positions. Sabbath laws are the best friends of the laboring classes.

The plea against these laws is made in the name of liberty. Suppose it be admitted that there is a class who would gain more of a certain kind of freedom by the repeal of these laws. Would the gain be valuable? would

it benefit the masses? would it be helpful to the State? would it be a good thing even for those who claim that they would be benefitted? Would it not certainly enslave far more people than it would liberate? Would the liberation for which the lawless classes clamor be helpful to the public or to themselves? Some people cannot stand freedom. The State has a hard problem to solve in adjusting this matter of authority and liberty. The welfare of the State demands that law-breakers be kept under restraint.

But Seventh Day Adventists claim that they would be gainers. They would be released from an intolerable bondage. They declare that they are now obliged to keep two days each week. They keep the seventh day for conscience' sake, and they are compelled by law to keep the first day of the week. They declare furthermore that the law of God requires them to work six days each week just as truly as it requires them to rest one. Now the truth of the matter is that usually the law exempts from its requirements those who for conscientious reasons observe any other day. This is surely as much liberty as they have any right to ask. I am sure it is all we would get if circumstances were reversed and we who keep the first day of the week were but a small minority. Moreover, it is not true that the law makes it obligatory on men to work six days each week. The expression, 'six days shalt thou labor,' simply means that secular labor is to be done on the six secular days. If we were all required by law to labor six full days each week the law could not be obeyed. Some are too young, some too old, some too weak through sickness, and some have nothing to do. To place the requirement to labor six days and the require-

ment to rest one day on the same level is absurd. One whole day out of each seven can be given over to rest. Six whole days each week, whether days of twenty-four hours, twelve hours or any other number of hours, cannot uniformly be devoted to labor.

Some hold that it would be better to have all our rest day laws like that of

California, which names no day but requires one rest day each week. But this only secures part of the benefit of the Sabbath. It fails to protect the right to worship which is one of the chief benefits of the day. Sabbath laws rightly framed and enforced are absolutely essential to liberty, and their abolition is a long step toward tyranny.

Special Articles

THE BASIS OF LASTING PEACE

Larimore C. Denise

Peace among individuals is fundamentally due to the attitude of mind which they have toward one another. So long as there is a feeling of good will between two men, they remain at peace. This is the doctrine which the angels proclaimed at the birth of Jesus, "Peace among men of good will."

Peace among nations is based upon the same law. So long as good will exists between two governments they will not go to war with one another.

It is well for us to inquire with what attitude of mind the United States is regarded by the nations of Europe. Do we have their good will or their ill will?

Reports from travellers who have recently returned from abroad and of government officials is to the same effect. Neither the people of the Central Powers nor of the Allies regard us with esteem or affection. Those of the Central Powers feel that we are responsible in a measure for their sufferings. They believe that they would have won the war ere now had it not been for the arms and ammunition supplied by the United States. German

boys are being killed by American bullets. It is seen that America stands back of the Allies with supplies and money and hence the United States is considered really an enemy wearing the guise of a neutral.

Among the Allies we are regarded by many with scorn and hatred—with scorn because we do not join them in the war, with hatred because of the huge profits we have made and are making at their expense. The United States looks to England like a great, greedy, grasping giant, reaching out cruel hands to seize her gold; a giant which is enriching itself by taking advantage of her need; a cruel giant, which is not content with fair profits but which grinds out the last farthing and from its distant home flaunts its stolen treasures in the face of a bleeding, suffering, impoverished victim.

That such feelings are natural none of us can deny. We have sold ammunition which is killing the men of the Central Powers. We have taken huge profits from the Allies. However able we may be to justify ourselves, it is a fact that we are enjoying a prosperity which is based on war orders. It is but natural that, under such circumstances, we have lost the good will of Europe.

If so, what are we going to do about it? What will a Christian answer?

However much he believes in preparedness, he knows that preparedness alone is insufficient to avert war, that good will is not won by display of force. He will not take the position of a writer in the *Washington Herald*, "Bombs and dollars are the only things that count today. We have plenty of one. Let us lay in a good supply of the other and blast a path to world leadership as soon as opportunity presents itself." He will not assume the attitude of an American Bernhardt, "We must perform these deeds of blood, of valor, which above everything else bring national renown." He will not assume that buying pistols is the surest road to a neighbor's affection; or that the way to make people love you is to thoroughly frighten them.

The Christian knows that love and service beget love; that good will is founded on Christian conduct; that the way to have friends is to show one's self friendly. The question then resolves itself into this, What can we do of service to Europe? How can we show her that we are really desirous of being friends to her? Think of Europe's real needs. She needs peace, justice and help.

What Europe needs most is peace. In the midst of such a struggle as is now in progress it requires outside pressure to bring peace to pass. The people want peace whatever the desire of the rulers may be. If our nation can help to bring lasting peace she will go far toward winning back the good will of the people of all of the belligerents. After President Wilson's peace proposals, his name was cheered lustily and long by

a convention of 800 labor leaders in England. Therefore as Christians we should encourage every move for peace our President or Congress may make and should use our best endeavors to influence our leaders to take further steps in that direction when opportunity offers.

Secondly, we can have our part in seeing that the peace which is to be made is a just peace. If either combatant overreaches and oppresses the other by the terms at the end of this war, the seeds of another war will be sown. That is what Germany did at the close of the Franco-Prussian war, in spite of the protest of Bismark. Sowing hard terms she has reaped four decades of hate from France and of suspicious fear for herself. We can throw all of the weight of our influence as Christians and as a nation into the scales to make them balance fairly, when the peace terms are made.

And, thirdly, we can help to cultivate the spirit of good will by our gifts, individual and national. For not only should there be continued private contributions to aid those suffering as a result of the war but also national appropriations for that purpose.

We have today the good will of Belgium. Our relief commission has spent only \$12,000,000 of American money, one-half the price of one battleship. Yet we have thereby won the love which a fleet of dreadnaughts could never have secured. Belgian women have been seen to kiss the stars and stripes. Belgian men have knelt before our flag as though it were an altar. Belgian children love America. Peace between America and Belgium is guaranteed for a century.

The children of Belgium have sent gifts to the children of America. Some

of these have been on exhibition in Philadelphia. They are touching expressions of the affection these children feel toward America, because of its kindness to them and to their parents in their time of distress.

Among these little, cheap, hand-made mats and toys is a small ship. This ship has been made by childish fingers out of bits of cloth sewed together. Two sticks serve for masts and at the peak of each flies a tiny flag, one Belgium, the other the stars and stripes. The American flag is made of a piece of white cloth upon which blue and red pencil marks have been made. Upon the body of the ship the childish fingers have traced the words, "I love America."

This sentiment is one which seems to well up from every Belgium heart. This love, so touchingly expressed, is given us because of our service through the Relief Commission. The investment of some twelve millions of dollars, a paltry twelve cents apiece, has brought to us the good will of the nation.

What we have done for Belgium, we should do at the close of the war for the sufferers among all of the warring nations. By our service to mankind we can thus win the good will of all the world. Let us advocate national appropriations to aid the war sufferers and give generously ourselves, thus helping to produce that attitude of mind of which the angels sang, "Peace among men of good will."

Nor need we wait until the end of the war to give some definite individual expression of our good will. Work among prisoners of war in all of the warring countries, the Red Cross work abroad and the relief of Belgium, Poland and Armenia offer existing opportunities.

Pittsburgh, Pa.

OUR NATIONAL GLORY

John Armstrong Henderson

The heart of every patriotic American citizen makes a trip to Washington on Inauguration Day. The season for the ushering in of a new administration is fraught with much significance to our one hundred millions of people. It is a good time to be occupied in thought and prayer with matters of national concern.

These are serious times, when the nation needs to take God into account as it has never done, and when the need for priestly intercession on behalf of the nation was never greater. The reason why is that, from the standpoint occupied by the God of the nation and by many of its friends, our beloved land needs salvation.

When we think of salvation we think of heaven as its consummation. When we think of missing salvation we think of hell as its consummation. Well, there is salvation for a nation, and there is its consummation, but not in a heaven hereafter. There is such a thing as a nation's missing salvation, and there is the consummation of this sad alternative, but it is not in a hell hereafter. A nation's heaven or hell, as the case may be, is of course in this world. There is no scriptural ground for believing that a nation as such will pass beyond this world into a state of future bliss or woe.

A nation's heaven is its success, its achievement of high ideals of life and character, and the perpetuation of its power to develop and enforce these ideals for the uplift of humanity, generation after generation. A nation's hell is just simply its failure in the lines indicated, and its untimely passing away to give place to another which

may, or may not, be better or worse.

To escape the nation's hell, and to gain the nation's heaven, means the nation's salvation, which is the nation's glory.

Such national salvation is not achieved by military strength, "not by might, nor by power," for "they that take the sword shall perish by the sword." Hell comes by way of the sword. See the procession hellward just now!

Nor is the nation's salvation gained by great wealth; for "they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition." Hell may come by way of wealth.

Our nation's salvation is achieved by righteousness; for "righteousness exalteth a nation, but sin is a reproach to any people." The simple teaching is that "righteousness" carries the nation to its heaven of success and achievement, and that "sin" opens before the nation its hell of defeat, disintegration and death.

The thought that presses for utterance here is that the glory of the nation is exhibited through its salvation. "Surely, his salvation is nigh them that fear him, that glory may dwell in our land."

This salvation for the nation is, first of all, a matter of the nation's own experience, and then it becomes a matter of the nation's dispensation to the world of nations.

As for the experience of salvation, it comes to the nation through the forgiveness of the nation's sins. There can be no doubt about the nation being a sinner, and even a great sinner. The fact is here assumed, and needs no elaboration.

The consequences of national sin are death and ruin. Neither does this fact need any elaboration. It is as clear in the case of the nation as in the case of individual human soul.

There is only one thing that will save a nation that sins. That thing is forgiveness through atonement. The nation must get under the blood. It must accept the blood-bought righteousness of Jesus Christ if it will escape the consequences of its sin. That saving experience of the nation will hinge upon repentance and faith. This was the way of Israel's salvation. (1 Kings 8:33, 34; Jeremiah 18:7, 8) and of Nineveh's salvation, (Jonah 3:5, 10). Our nation too has tested it as the way of its salvation. In the dark days of impending disunion, under a deep conviction of the nation's sinfulness before God, the Senate of the United States, by a resolution adopted, March 2, 1863, placed the nation as such in an attitude of repentance and faith before God, whose judgments were then abroad in the land; and on April 30 of the same year, the people, in response to the call of President Lincoln, placed themselves in this double attitude of repentance and faith by observing a day of national humiliation and prayer. Following this, it is a notable fact, as history shows, that the tide of war turned and the nation was saved.

More than armies, navies, arsenals, submarines and dreadnaughts does this nation today need forgiveness. Its sins are too heavy a burden for it. It cannot go on under such crushing burden as its past sins entail. The Gospel of salvation for the nation, sin-stained because of Sabbath desecration, commercialized vice and disregard for God, is that there is forgiveness through Jesus Christ. Let the nation then become a penitent pleader and let priestly inter-

cession by the people of God be made for it. Let the nation get on its face before God, and there need be little fear that it will ever get on its knees before Germany or any earthly power.

A very important part of the nation's salvation as a matter of experience is the positive favor of God. This specific favor of God can come to the nation only through the Mediator and through the proper acknowledgment of Him by the nation as such.

This proper acknowledgment must be made in both of two ways, namely, by profession and by practice. The professed Christianity of this nation is at present very defective. The fundamental or organic law, where such a profession should be found, is absolutely silent on the subject. Some judicial decisions, having in mind the history of our nation, rather than its organic law, have linked the nation up with Christ and Christianity as accounting for its character and ideals. But adequate profession of Christ has not been made, but waits to be made before the very positive blessing of God can be experienced as a part of the nation's needed salvation.

The experience of God's favor by the nation hinges upon practice,—“works meet for repentance,”—as well as upon profession. The profession of the nation is voiced by its organic law, while its practice is determined by the enactments and deeds of its administration.

The real life of the nation flows through the arteries and veins of the administration. The administration, more than its constitution, determines the nation's character. The administration of Abraham Lincoln made this nation anti-slavery in character, though such a reform did not find expression

in constitutional law until some time afterwards.

When an administration moves in the line of a distinct recognition of God, or of conformity to His revealed will, practical righteousness gains much thereby. Thus the calls to prayer by the President and the Thanksgiving proclamations, when containing a clear recognition of Jesus Christ as has been the case in a few instances, place the nation in right practical attitude towards God whose favor is our chief good.

If the precious boon of God's favor is to be enjoyed the friends of the nation must aim to set up over themselves an administration that stands for God revealed in Jesus Christ, the Ruler of the nation; that stands for the Sabbath, for the maintenance of the monogamous family as the unit of society, and against polygamy, unscriptural divorce and everything that corrupts this family unit; that stands also with the rising tide of public sentiment against commercialized vice which makes its appeals to the debased appetites and passions of men.

Our country needs an administration, in executive, judicial and legislative departments, that will break off diplomatic relations with the liquor traffic, and then unhesitatingly declare a relentless war on the traffic, whose program of destruction is more “ruthless” than the worst that can be imagined from the Kaiser's undersea warfare.

This salvation is the nation's glory as a matter for dispensation to the nations of the world. For what did God give this nation a place here, if not for this? Is not Christ saying to the nation today, “As the Father hath sent me, even so send I you?” Never

did nation face such opportunity. It looks, however, like it might be forfeited.

There was needed a ministry of help and relief in torn Mexico and in bleeding Europe. They asked of us bread and we gave them "munitions." We then talk of our national "Honor" and "Rights." If this nation, a type of all nations, had studied to lay down its life in the interests of others, as did Jesus, a type of all races, it might have found its great glory, as did its Exemplar, in taking it again, and taking a life abundant in strong leadership and in the promotion of high national ideals.

May it yet be so? God grant that it may. That would be glory.

Dayton, O.



THE BIBLE NOT A SECTARIAN BOOK

James S. McGaw

An amendment introduced in the Assembly of the State of California at the present session of the Legislature precipitates the discussion of the question of the Bible in the public schools on the basis of the character of the Bible with reference to sectarianism.

On the third of March, 1903, Thomas J. Kirk, State Superintendent of Public Instruction, presented the following request to the Attorney-General of the State, U. S. Webb: "I respectfully request at your earliest convenience, whether or not the reading or the use of the Bible as a text-book in the public schools of the State is in violation of the provisions of section 1672 of the Political Code." This section reads: "No publication of a sectarian, partisan, or denominational character

must be used or distributed in any school, or be made part of any school library; nor must any sectarian or denominational doctrine be taught therein."

The Attorney-General, on March 20, 1903, gave as his opinion that "the reading of the King James version of the Bible, as a religious exercise, or its use as a text-book in the public schools, is prohibited by the constitution and laws of this State." The particular portion of the State constitution to which he refers is section eight of article nine which reads as follows: "No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools, nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted, directly or indirectly, in any of the common schools of the State."

The Attorney-General ruled that the Bible is a sectarian book and as such naturally comes under the prohibitions of the constitution and law of the State. Consequently, the whole controversy revolves around the question, Is the Bible a Sectarian Book? This we propose to answer in as brief a manner as possible in this article.

For hundreds of years the Bible had been accepted as humanity's book without a question until men for commercial, ecclesiastical or political reasons began to oppose the use of the book in the school room. We are informed that some thirty years ago the various organizations of infidels, assembled in convention, proposed to de-Christianize America. As the means to this end it was suggested that the Bible be banished from the public

schools. But this appeared to many as too gigantic an undertaking for so small a minority of the population. Then came forward one who said in effect that it would be an easy matter: "All we need to do is to launch opposition to the Bible and then throw out the suggestion that it is a sectarian book, and the various sects will fight the battle among themselves and in the midst of it all the book will go." Fanaticism and bigotry were swift to take the suggestion and there is scarcely an occasion when the subject of the use of the Bible in public education is under discussion that someone does not come forward with this now hackneyed objection.

The Bible Belongs to No Sect.

Not long ago a prominent member of the school board in a leading city in California was approached with reference to the Bible in the public schools and his first question was, "Which Bible?" There is but one Bible given by God to men. It was written in Hebrew, Aramaic and Greek. It is not the property of any church or set of churches. It belongs to no class, caste, sect or denomination. There may be many versions and many editions but there is only one Bible. It is not in any sense an ecclesiastical book intended only to be read within the four walls of a church. It is God's gift to the race, to man in all his relationships, society in all of its departments.

As we analyze the book we find that a portion is given to the individual, telling him what to be and to do; a portion to the family, regulating the life and relationship of the household; a portion to the church, directing its life and service; a portion to the business world, instructing the business

man how to conduct his business; a portion to the social world, describing the pleasures and enjoyments in which to engage; and fully one-third of the book is God's specific message to nations for their guidance in the matter of citizenship, government, laws, institutions, liberties and international relations. This is the Bible for nations and they would be responsible for its use, given them as it is for the furtherance of their welfare, if there were not a church in existence. It has been well said that "you might as sensibly talk of a sectarian sun or a sectarian Pacific Ocean as of the Bible as a sectarian book."

The Bible is Our National Book

The debt of the United States to the Bible is like that which a man owes to the air he breathes. From the very inception of the nation the Book has held its recognized place in the national life. The founders of the nation realized that if they would build a citizenship compatible with the empire of their ideals they must not only have a public school but the youth must be instructed in the principles of the Word of God. Consequently they not only placed the Bible on the teacher's desk but in the hand of the child as the text-book in the reading class. In fact the public school was established primarily in order that the children might learn to read the Bible.

Throughout colonial days the Bible held an honored place in public life. In many places when there was no law on the statute books with which to decide the case the judge in the civil court was given the privilege of turning to the pages of God's Word for the basis of his decision. It is a significant fact that right along side of an order for gunpowder there may be

found an appropriation made by the Continental Congress for twenty thousand copies of the Bible. The United States government at its beginning introduced the King James version of the Bible into all of its public institutions. In the first inaugural ceremony, George Washington took the oath of office as President of the United States by solemnly kissing the Book. Since then the President, members of Congress, and of the Judiciary, Governors of the States, Legislators and other officers together with the officers and enlisted men of the Navy are sworn into office and express their allegiance by its use. The first Congress of the United States was opened with the reading of the thirty-fifth Psalm.

The United States government has never recognized the Bible as a sectarian book but has used it freely in all of its departments. The State Courts at various times have expressed the national opinion on this question. An example may be found in the decision handed down by the Kentucky State Court of Appeals, affirming the judgment of the Bracken Circuit Court in which it stated in effect that the Bible is not a sectarian book; that the reading of it in the common schools, without note or comment by the teacher, is not sectarian instruction; that the use of the Bible does not make the school house a house of worship; and that any particular edition of the Bible cannot be said to be sectarian because it has been adopted by any church.

This is a Christian Nation

While we are as a nation diametrically opposed to the union of church and state we must realize that there is a vast difference between the disunion of church and state and the divorcement of the state from the religion which

made it. It is the religion of a nation which dominates its thought, moulds its sentiment, creates its ideals, laws, institutions and customs, furnishes its cohesion, makes possible its homogeneity, expresses its character and differentiates that nation from all the nations of the world. While we have never had an established church, we have always had a national religion and that religion is Christianity.

Our national religion has been woven into the whole warp and woof of our national life to such an extent that turn which way you will you are brought face to face with it. It was written into the Mayflower compact before that boat touched our shores. It may be found in all the extant colonial documents such as their charters, constitutions and compacts. It is expressed in the Declaration of Independence with its reference to Providence. You will find it in the inaugural and farewell addresses of Washington, in the resolutions of Congress, in the decisions of the Supreme Court and the Federal and State Courts throughout the Union, in the messages and papers of the Presidents, in the call for days of fasting, prayer and thanksgiving issued by the President and the Governors of the various States, in the national motto, "In God we trust," stamped upon our coins, in the oath administered in the courts of Justice, and in the acknowledgment of God contained in the constitution of practically every State in the Union.

In this connection we may also mention the presence of a chaplain in the Army and Navy, in Congress, Legislatures and many public institutions. It is the duty of the majority of these men to read the Bible and teach the Christian religion. All of them

offer prayer. All are maintained at public expense. Every State in the Union has a Sabbath law save one and there is good prospect that a law will be enacted in that State in the near future.

Many more instances and much detail might be presented, but we think it will be sufficient to satisfy any candid mind when we state the Supreme Court of the United States, in 1892, had before it a case in which it was compelled to decide what kind of a nation this is, and after having before it all the above evidence, and more, in careful review, it made the following statement: "These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

The vital unwritten constitution of the United States is Christian. The common law of the land is declared by a number of our State Courts to be based upon Christianity. The genius of the American republic is Christian. It naturally follows that the Bible which teaches it cannot be a sectarian book and must be at home in every public institution wherever the flag flies.

The Bible the Champion of Democracy

The Bible has proved itself the great leveler of society. Wherever it has gone in heathen lands it has mowed down all caste systems. Through the centuries it has taught a democratic form of government. As the nations accept this book they become republics. It wrote into our Declaration of Independence the idea that all men are created free and equal and has made our land the refuge of the down-trodden and oppressed of the world. It has inculcated the American idea of "a square deal" for all peoples who

come under the folds of our flag. It stands preeminent as the exponent of brotherly love and co-operation. Wherever given a free opportunity it has always been effective in uniting humanity in the bonds of brotherhood.

Such a book is not only adapted for the perpetuation of all those ideals which as Americans we hold dear, but its banishment from the school room must be considered as treason or a blunder unworthy American statesmanship.

Over thirty States in the Union have the Bible read each morning in all or part of their public schools. We have never known a single instance where the reading of the Bible without note or comment has stirred up sectarian controversy in the school. None of the awful calamities prophesied by the foes of the book have ever come to pass where the Book has been given its proper place in the curriculum. It is when its use is prohibited that sectarianism comes in like a flood. With no Bible on the teacher's desk there is lacking a certain standard in the selection of the teacher. Any kind will do so long as she has the proper certificate. Many when they reach their desk under these conditions feel free to present their own private views whether they be infidel, atheistic, agnostic or skeptic, to the undermining and undoing of even those who have been trained in Christian principle.

Los Angeles, Calif.



The Bible should be given its rightful place at the head of our system of public education. A few verses should be read the first thing in the morning every school day in the year in every State of the Union.

THE MORMON CHURCH IN POLITICS

By the General Superintendent of the National Reform Association

The Mormon church and its defenders seem to be jubilant in the notion that the country accepts the Democratic victory throughout Mormondom as evidence that the Mormon church is out of politics. The politicians are constantly harping upon this. They are really overdoing it. By their much talking and writing of it they are attracting the attention of many who otherwise might not be specially interested in the issue. We cite two among many instances:

The Deseret News, official organ of the Mormon church, commenting editorially on the recent national election, says: "The church is no more out of politics today than it was two, four, ten or twenty years ago * * * as a church it was no more in politics then than now—and that is not at all."

A special telegram from Salt Lake City in a recent issue of the Public Ledger of Philadelphia quotes approvingly the following statement from the editorial columns of the Deseret News, a different issue than that above referred to: "The News takes this opportunity to say that the church authorities, as such, are not in politics at all, and that they are not for any particular party or candidate or against any;" also that Joseph F. Smith so declares, and then adds: "The most patient search for evidence of Mormon influence in favor of or against any candidate or party fails to discover justification for any intimation that the official organ of the church and President Smith did not mean what they said."

The two things to be noted in the above are the admission that the Mormon church is no more **out** of politics today than it was ten or twenty years ago, and the denial that it is now or ever was **in** politics. How much it has been in politics in the past may be judged from the following excerpt taken from the report of the United States Senate Committee on Privileges and Elections in the Reed Smoot case, in 1906, after the most thorough investigation ever made of the character and deeds of the Mormon church: "It is in the political affairs that the domination of the first presidency and the twelve apostles of the Mormon church is most efficacious and most injurious to the interests of the state. The church through its head dominates the affairs of the state, in things both great and small. The leading officials of the Mormon church desired that the voters belonging to that church should so divide on political lines that about one-half should belong to one of the great political parties of the Union and the other half to the other party, leaving a considerable number unassigned to either party, so that their votes could be cast for one party or the other, as might be necessary to further the interests of the church * * * Candidates for office, in order to have any hope of success, must visit Salt Lake City and arrange for such success with the leaders of the Mormon church."

The above certainly proves that the Mormon church was in politics ten years ago, very much in politics indeed. And its own official journal, as above quoted, is authority for its being just as much in politics now as then. Why should it not be? What rational reason can be adduced for the church's not continuing in politics? It calls itself a kingdom—a literal, temporal kingdom

here and now established. It claims that its mission is to take possession of and rule all countries and peoples, beginning with the United States and its inhabitants. Its founder, Joseph Smith, in 1844 had himself nominated for the presidency of the United States. George Q. Cannon, a Mormon apostle, had to be legislated out of Congress. Brigham H. Roberts, another Mormon hierarch elected by the system, was refused a seat in Congress. Reed Smoot, a Mormon apostle, was by the power of the Mormon prophet seated in the United States Senate, notwithstanding the report of the Senate Committee that in consequence of his oath of disloyalty to this government he was disqualified for a seat, and the power that seated him still holds him there as its oath-bound representative. On the seventh of last November, another of its similarly oathbound priests, William H. King, was chosen United States Senator from Utah. And all this in addition to the multitudinous state, county and district officials—Mormon and Jack-Mormon—that the Mormon kingdom has elected during its career.

Its history within the past forty years has been a fulfillment of the prophetic utterance of Brigham Young, the most powerful of its leaders, in a sermon delivered in the Tabernacle, Salt Lake City, June 12, 1875, from which we quote the following: "Do not be discouraged by your repeated failure to get into the Union as a State. We shall succeed. We shall pull the wool over the eyes of the American people, and make them swallow Mormonism, polygamy and all. We shall drop the old issue between the Mormons and Liberals of Utah, ally ourselves with the great national parties, divide ourselves about equally, so as to fall in with the one in power. We do not know and we do not care about the

issues. We must be at peace with them in order to get into the Union. After that we can snap our fingers in their faces."

Now **in** the Union they **are** snapping their fingers in our faces. They keep their members about equally divided between the great political parties—state and national—allying themselves from time to time with either, and in order the more completely to deceive the people sometimes elect, by wielding the **balance** of power politically, a Republican legislature and a Democratic Governor, or vice versa; they keep some states generally Republican and others generally Democratic, and all the while they alternate between publicly indicating which way they want their people to vote (while oft-times secretly directing them to vote otherwise) and repeatedly denying in the press and from the platform that they use any pressure to influence their people in voting. Thus they defiantly execute their evil purposes.

As for the recent national election, explain it away as much as you please, say there were a thousand other causes, accept Mormonism's specious explanations with all their ramifications, and it still remains true that what happened over night November seventh, transforming the depressed to jubilants and vice versa, was that the country heard from Mormondom. That's all. There is no getting away from this fact. The Mormon vote in every State in Mormondom is larger than was the Democratic plurality in these States.

Take Utah, for instance. Every county in this State, without a single exception, gave a majority vote for the national Democratic party this year and all but one, Kane, lost only by 29 votes, went for the Democratic Mormon priest, William H. King, for United States Senator. Receiving but

36,579 votes in 1912 the Democratic candidate for the President polled 84,025 in 1916, almost two and one-third times as many. Two years ago Apostle Reed Smoot, Republican, carried the State running against a combination of Democrats and Progressives; two years later the Democratic ticket carried Utah by thirty thousand and more against a combination of Republicans and Progressives. Why, you ask? Because the clever strategists of the Mormon church wanted to deceive a host of the people in the country by making them believe that its people are thoroughly independent in politics and thus offset in measure the effects of the nation-wide Crusade now being waged against its hierarchs to impel them, or compel them if need be, to keep the covenants they so solemnly made with our government in 1890 to 1896; nevermore to teach or practice polygamy, nevermore to use their church business money in violation of law, and nevermore to attempt to rule the state by the church, or themselves hold any office or even aspire to hold any office in these United States.

You will never get this thing about Mormonism in politics right until you understand one thing which no intelligent, conscientious man or woman denies; namely, that nothing political happens in Mormondom that Mormondom does not want to happen and nothing political ever fails of happening that Mormondom wants to happen. You may just as well settle down on this two-fold proposition. What an illogical, absurd thing it would be if the Mormon prophet, claiming to be the sole representative of God upon this earth—authorized and instructed to control civil government—should allow the civil government to get away from him!

Four years ago Joseph F. Smith, the Mormon prophet, announced effectively throughout all his kingdom that he was for the Republican ticket; four years earlier he had also announced he was for the Republican ticket. This year he announced he was not going to take any part whatever in politics, he had no advice to give. Wouldn't it have been a wofully dumb Mormon who did not know what the prophet wanted him to do this year? Four times, one after the other, the Mormon prophet had indicated plainly his desire that the Mormons should vote the Republican ticket. Now he had no instructions to give. That was so plain that a wayfaring Mormon, even though a fool, might not err therein. And the result of the vote shows that none did err.

The prophet had sucked the national Republican party dry; he thought it possible that the Democratic party, even without his help, might remain in power another four years, and as he had been holding the Mormon political ear of corn before the national Democratic donkey's nose for twenty years without so much as giving it a bite, he feared that in the event of its continuance in power, the donkey might turn the other end of its anatomy in its dealings with him; he wanted another Mormon priest in the Senate, this time a Democrat, to lead the Democratic Senators even as Smoot now does the Republican Senators (and who doubts his leadership of these) and all of course in the interests of the Mormon kingdom.

The Mormon prophet knew right well that no Republican could criticise the church, as such, for throwing its strength to the Democratic party, for the national Republican party had been willingly receiving this strength unin-

teruptedly for the past twenty years. He knew that the very most any pious Republican could do would be to say, in the light of the prophet's perpetual claim that he and his are governed in all things by the will of the Lord, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." The prophet knew also that no Democratic politician would criticise the church for its action, because that action had resulted in national Democratic victory. He rested in the confidence that he had the politicians both coming and going. And thus he, fox-like, makes pigeon-stools of both parties to further the interests of his kingdom.

Jay Gould once went to the Democratic Legislature of New York and asked for a favor for his Erie railroad, claiming it on the ground that he was for the Democratic party. A Republican holdover on the Committee said to him: "Why, Mr. Gould, you were here two years ago when the Legislature was Republican, asking for the same kind of a favor on the ground that you were for the Republican party." "Oh yes, of course I was," said Mr. Gould. "Well, aren't you very changeable?" "Not at all. I am the most consistent man here. You will observe that **both** times I was for Jay Gould." That is the Mormon kingdom. It is always for itself—in politics as well as elsewhere.

Already it determines the political destiny in all things affecting itself of six States—Utah, Idaho, Wyoming, Nevada, Arizona and New Mexico—and has an appreciable and growing influence in the State politics of Colorado, Montana, Washington, Oregon and California. And all this political power it has attained within the past twenty years. For at the time of its

surrender in 1896 it had absolutely no political power or prestige. The Mormon prophet and every principal man in Mormondom indeed was then without even a vote. Today the prophet, acting for his people, is the most powerful political individual in America. He patronizes presidents, makes bargains with great political parties, holds the balance of power in the United States Senate and transports his harem in part or in whole across this country in defiance of the law of God and man, State and national, and no officer of our nation or any commonwealth in it so much as raises a hand against him. **That's** some evil progress in twenty years! What will twenty more years of unchecked aggression of this polygamous sultan in America mean?

In all that has been said, we disclaim any partisanship. This Mormon question transcends all partisanship. It is a question of patriotism, **Christian** patriotism. It calls for the attention of every man who loves his country and his country's Lord. And the sooner that attention is given, the better it will be for all concerned—both Mormon and anti-Mormon. That we can much longer permit the alien kingdom within this republic to execute unrestrained its traitorous claims is unthinkable.

The peaceable solution of the Mormon problem is by constitutional amendment—bringing back once more the leaders of that kingdom under national control. It must be done before the Mormon prophet gains political control of thirteen States of the Union. Absolute domination over six he now has and partial domination over five others—and all this in twenty years. And again I ask, at this rate of evil progress, what will twenty more years, even half that number, mean?—**From the Public Ledger, Philadelphia, Pa.**

The National Reform Movement

THE BIBLE IN THE SCHOOLS CAMPAIGN

LETTER FROM GENERAL FIELD SECRETARY

Dr. James S. McGaw, California

It is not our purpose to present a full summary of all the work done during the year that has just come to a close, but to record a few of the outstanding facts and figures which spell progress in the furtherance of the great cause of the Bible in the public schools. We traveled about 12,600 miles, delivered about one hundred and fifty addresses, and made three hundred and twenty-four calls on individuals. Multitudes received their first clear vision of the necessity for the use of the Book in the school room and the argument to sustain it. Many have expressed themselves as having received a complete change of mind on the question and declared themselves to be friends of the cause. The press has been very generous with its space, not only giving good announcements of the meetings but frequently printing our addresses in whole or in part.

Among the most encouraging results of our work is the fact that the annual assemblies, conferences, conventions and synods of the various churches are giving the subject a place on the regular program and the response of the audiences is always enthusiastic. Wherever we have gone through the State we have met with the heartiest co-operation of the Ministerial Associations and have also received inquiries regarding the work from a number of ministers' meetings which we have not yet been able to reach.

Such has been the response from the Parent Teachers' Association wherever they have been reached and from the superintendents, principals and teachers we have interviewed that we have good reason to believe that

they would not only welcome with pleasure a law permitting the use of the Bible in the school room but will when the time comes lend their aid to secure it.

There has been considerable agitation and definite effort in a number of localities looking toward the institution of what is known as the "Credit System" in the High Schools. The plan is to allow one of the sixteen credits required for graduation, for the completion of four years Bible study under a competent teacher in the Church Bible School. There has also been not a little talk in certain quarters of the "Gary Plan" as a solution of the problem. But friends of the "Credit System" have reached the conclusion, and the "Gary Plan" advocates are fast coming to it, that all effort in this behalf is vain until there is an amendment added to the Constitution of the State. During the year an inquiry was forwarded to the Attorney General with reference to the constitutionality of the introduction of the "Credit System" and he replied to the effect that it practically stood on the same basis as the use of the Bible in the school room and nothing could be done without Supreme Court decision overruling his opinion or an amendment to the State constitution. The result of this has been to unite all the advocates of the various plans for the enactment of the amendment which before this is printed will have been presented to the California Legislature which is now in session.

The particular section of the State Constitution upon which the Attorney-General based his decision reads as follows: "No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or

denominational doctrine be taught, or instruction thereon be permitted, directly or indirectly, in any of the common schools of this State." Ruling that the Bible is a sectarian book and thus falls under the prohibitions of this section the Attorney-General put the ban upon its use in the instruction of the youth of the State. We do not propose to enter into a discussion here of the questions involved either in the interpretation of the constitution or the real character of the Bible, but to say that we are now framing a statement to follow as part of the above section which will meet all requirements and open the way for the use of the Book.

Every friend of the cause in California is asked to write his representatives in both houses and, if possible, to see them personally, urging the passage of this measure. There is but one time to act and that is NOW.



ASSEMBLY CONSTITUTIONAL AMENDMENT Number 34

A RESOLUTION TO PROPOSE TO
THE PEOPLE OF THE STATE OF
CALIFORNIA TO AMEND SEC-
TION EIGHT OF ARTICLE
NINE OF THE CONSTITU-
TION OF SAID STATE,
RELATING TO SEC-
TARIAN SCHOOLS.

Resolved by the Assembly, the Senate concurring, that the Legislature of the State of California, at its forty-second session commencing on the eighth day of January, nineteen hundred seventeen, two-thirds of all the members elected to each of the two houses of said Legislature voting in favor thereof, proposes to amend section eight of article nine of the constitution of the State to read as follows:

Section 8. No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denomination doctrine be taught, or instruction thereon be permitted,

directly or indirectly, in any of the common schools of this State. But nothing herein contained shall be construed to prohibit the reading of the Bible without note or comment in the public schools.

The above is an exact copy of the proposed amendment to the constitution of the State of California to make legal the reading of the Bible in the schools of that State. It was introduced in the California Assembly the 24th of January by Mr. Henry T. Wright of South Pasadena. In writing of this amendment our General Field Secretary says:

"I feel that this is better in every way than the one introduced two years ago. It is inoffensive, not drastic, unobtrusive, and yet fits naturally as a conclusion to Section 8. But above all else, it exactly supplies the need demanded by the construction placed upon the Section by the Attorney General. If passed, it would open the way for all we want in the way of the Bible in the schools.

"I am going to do my best toward securing its passage. The campaign will be worth all the time and effort in the agitation, education and publicity it brings, even if we do not succeed in passing it. The assembly committee on constitutional amendments to which it will be referred is, we think, more favorable to our undertaking than the one we met last year. The amendment requires a two-thirds vote of both houses in order to pass, and then it must be ratified at the polls at the next general election. The Sabbath Association and Church Federation will join with us in the effort to secure the passage of the amendment. The Sabbath School has abandoned the project of securing credits in the High School for work done in the Sabbath School. The Attorney General said the credit system in the High School was impossible so long as his ruling against the constitutionality of Bible reading in the schools stood.

The proposed amendment if passed would remove the prohibition and

open the way directly for the use of the Book as well as indirectly making possible the introduction of the credit system in the High Schools.

The amendment was referred to the Assembly Committee on Constitutional Amendments, composed of the following members: Milton Marks, San Francisco, Chairman; Alfred Bartlett, Los Angeles; Frank Leonard Eksward, San Mateo; Frederick C. Hawes, San Francisco; Oscar W. Hilton, Vallejo; Harry Lyons, Los Angeles; Robert Madison, Santa Rosa; Frank H. Mouser, Los Angeles; William T. Satterwhite, Oakland. A letter to

these gentlemen or to the committee, if written at once, will do much good.

We expect to have a public hearing on the amendment in the hall of the Assembly soon after the opening of the Legislature, March first.

Every friend of the cause should write at once to his assemblyman and enlist his interest and service.

We will spend most of our time after the opening of the Legislature in and near Sacramento, but any communication sent to our state headquarters, 1101 Wright and Callender Building, Los Angeles, will reach us.

THE CAMPAIGN AGAINST MORMONISM

CRUSADE NOTES

A Catholic woman of New York State recently told one of our speakers that a Mormon missionary said to her, as she asked her to read a Mormon tract, that "the Mormons and Catholics are all the Christians who will be saved." This would seem to imply that there are other Christians who will not be saved—another Mormon monstrosity.

It is quite clear that the church is keeping a strict repression upon new polygamous marriages. The activity of this Crusade has alarmed the hierarchs, they fear the exclusion of its priests from Congress; they fear an anti-polygamy amendment; and most of all they fear a demand for a financial accounting. So they are getting ready for a showing to be endorsed by the Gentiles in Mormondom which shall certify the practical cessation of polygamy. **But they do not give it up in fact.**

Not infrequently we are told by busy pastors when asked to aid the anti-Mormon Crusade, "your cause is a most worthy one but we already have too many irons in the fire and cannot possibly help." Ofttimes we are tempted to say to these gentlemen of

the cloth as William Lloyd Garrison did to Henry Ward Beecher when he made a similar reply to Garrison's first request of him for aid in the abolition movement, "For God's sake take out some of your irons and put in this red hot one."

The Deseret Semi-Weekly News of January 25th last contains glowing accounts of successful work by Mormon missionaries in Massachusetts; New York—including Albany and Brooklyn; Tennessee, especially middle and eastern Tennessee; Georgia; Florida; Kentucky, especially eastern Kentucky; Alabama; Mississippi; Missouri, especially eastern Missouri; Kansas; Oklahoma; Arkansas; Louisiana; and Texas both east and west. In addition, there is a somewhat lengthy account of a British conference held in Manchester, England.

When on the witness stand in Washington, D. C., during the Smoot investigation Joseph F. Smith, the present head of the Mormon church and divine exemplar for all his people, brazenly confessed to living openly with five polygamous wives and to having had born to him in this relation eleven polygamous children since his

promise to our government nevermore to live in polygamy. Furthermore he added, with emphasis, that he intended to continue. And this, by the way, is the only promise he ever made to our government that he ever kept.

Now that Utah has gone "dry" it is evident that the Mormon prophet finally decided that it would be safer for the Mormon kingdom to cast in its lot henceforth with the temperance folk rather than maintain its alliance with the supporters of the liquor traffic. After the first of August next the prophet can spare himself the mortification that it must have been all these years for this "seer and revelator of God" to sell whiskey at wholesale and retail over the sign, "Holiness unto the Lord," and all to get profit from "the ungodly gentiles."

Reader, have you recently been in Salt Lake City? If so, you doubtless saw the statue of Brigham Young on Brigham Street, near the Mormon temple. But did you observe that the back of the statue is toward the temple and the hand outstretched toward Zion Savings and Trust Company—indicative of the fact that the Mormon leaders have turned from devotions and are now reaching out for dividends? This Zion Savings and Trust Company is one of the multitudinous financial institutions of which the present "prophet, revelator and seer of Almighty God," Joseph F. Smith, is president.

The Mormon elder, H. M. Valentine, who has been president of the Swiss-German Mission for five years, was a speaker at a recent New York conference where he told of conditions in Switzerland and Germany and especially of the many elders now laboring there. It would seem that while Germany has repeatedly put the ban upon Mormon missionaries working there, their work has not been entirely stopped. Presumably they are taking advantage of the Kaiser and his subordinate officials in these strenuous war times. The Mormon church seem-

ingly never misses an opportunity to further its diabolical interests.

Mrs. Shepard wrote us at the outset of her work in Albany: "The first night opened in Dr. Addison Jones' church with fifteen Mormons present. They all knew me, having heard me speak in Utah. They got quite excited at the close of the meeting as they talked to the people who were standing about. Dr. Jones got into a little controversy with the president of this Mormon conference, a Mr. Parkinson, and finally made him apologize to him for what he had said. The Mormons here decided, so I hear, not to come to any more of my meetings." The above sounds very much as though the Mormon emissaries had met with defeat in the first round of battle.

"At Schenectady today," recently wrote Mrs. Shepard, who spent the month of February speaking in New York State, "two fine intellectual women came up to me at the close of my women's meeting and asked me if I knew Maud May Babcock of Salt Lake. I said I did. Immediately one of them, with uncontrollable sobs, said: 'She has won my daughter away from me and she is now in Salt Lake, a Mormon.' The other woman said: 'She is my daughter-in-law.' I gathered it was a broken up home through Mormonism. I wish I had had time to have heard the whole story. I hope to see these women again and get more from them. They want me to tell the story of Maud May Babcock in all my women's meetings in this section." Mrs. Shepard tells this story at greater length elsewhere in this issue.

Given an intrigue which is the result of eighty years of defensive warfare, a million religious devotees faithful in the discharge of their oath of unquestioning obedience, political power sufficient to dictate the policies of state officials in six commonwealths and of national officials in eleven commonwealths, and a fund of \$400,000,000.00 of quick or mobile capital every dollar of which is at his absolute dis-

posal—given all this and what may not a man accomplish? This is the present-day position and power of the head of the traitorous Mormon church, Joseph F. Smith. And let no one deceive himself with the thought that the polygamous traitor Smith is not tyrannically using this power in the interests of his alien, hostile kingdom within our republic.

"The upward bound in sugar stocks continued without interruption Saturday and Monday. Last week Utah-Idaho sold close to \$26.00. On Saturday sales took place at \$27.25 and today it touched \$28.00 with few sellers and indications of a further advance." The above is a news item from a recent issue of the official organ of the Mormon church. It is one more notice to the American people that they must pay tribute to the Mormon prophet. Every time sugar goes up one cent a pound he rakes in \$2,000,000.00 unjust additional profits from the pockets of the people of the country on the 200,000,000 pounds he always holds in reserve. By such monopolistic dealing as this he supports himself in his polygamous grandeur. We Gentiles help pay the bill.

A recent issue of the official organ of Mormondom contains photographs of elders B. R. and Roland H. Parkinson of Albany, New York. The former of these is the Mormon elder required by an Albany pastor to apologize in public for statements he made concerning the motives of Christian people in their opposition to Mormondom, reference to which is made by Mrs. Shepard in her letter in another section of this issue of *The Statesman*. Elder Parkinson in his report to the *Deseret News* says: "There has been a greater attendance in our meetings the past three months than in the previous three years. There were at least 200 people at every street meeting held in Albany this summer." We venture the assertion that their meetings will not be so largely attended hereafter. Mrs. Shepard and Attorney Danielsen will

have informed the people of Albany on the evils of Mormonism in a way that we venture will prevent so large an attendance hereafter at these meetings.

In Albany, N. Y., two Mormon missionaries made their home for a year or more with a Bulgarian family. While the father lived they made no attempt whatever to influence the girls in the home to accept the Mormon faith. No sooner, however, had the father passed away than these missionaries insidiously began their work of proselyting. They got the girls to attend the Mormon meetings which, with other influences brought to bear upon them, led the younger of the two to consider favorably the Mormon system. At this particular time the girls heard one of the speakers of our Association and followed her to her hotel where they had with her a lengthy conversation—a conversation, let us hope, that will save the girls from falling into the clutches of Mormonism. Parents and guardians of young girls will do well never to house, or in any way tolerate with these girls, Mormon missionaries. They are obsessed with the idea of the divinity of polygamy and under oath to the Mormon prophet to promulgate the idea.

A recent Associated Press dispatch announces what appeared a little later in the *Deseret News* over the signatures of Joseph F. Smith, Anthon H. Lund and Charles W. Penrose—the first presidency of the Mormon church—that hereafter no special written authorization of the first presidency of the church, as heretofore, will be given the deputy county clerk to perform civil marriages and that the church will no longer recognize marriages performed outside the Mormon temple unless they are performed by Mormon church officials acting as such and according to the rules of the church. Such an act is calculated to fire with resentment every red-blooded American. The insolence of the first presidency in assuming authority over civil officers! What right have these ecclesiasts to

annul a **civil** marriage, or in any way to set up their authority as against that of the government? It is this arrant domination of the state by their church, so-called, that demands rebuke at the hands of all patriots, and especially all Christian patriots.

The Semi-Weekly Deseret News says: "Elder Joseph F. Smith, Jr., of the church historian's office, has been appointed by the bureau of census of the department of commerce to prepare a census of the Church of Jesus Christ of Latter Day Saints. The report which would ordinarily be handled from the census headquarters at Washington has been handed over to the local office for more accurate detail." In the light of the utter unreliability of Mormon church statistics, it will be interesting to note the result of young Smith's efforts. If he were compiling the church statistics for the use of the politicians of the country, there is little doubt that the Mormons would be a very large and influential part of our population. If he were compiling it for the use of those of us opposed to the traitorous Mormon kingdom and its devotees in our republic, it is quite as certain that they would be a very small and inconsequential part of the country's population. Now that he is preparing it for the United States government, including all classes, we wonder what he really will do.

Out of the \$8,000,000.00 annual dividends from his unaccounted for, misused government trust fund of \$400,000,000.00, Joseph F. Smith has financed the recent sending abroad of 1000 of the choicest, most highly educated and best trained emissaries of his traitorous kingdom to inveigle the war-stricken women of Europe to our country for the practice of polygamy. Shall not American patriots make this horrid act the occasion of striking a fatal blow at Mormon leadership by pressing for the early passage of the anti-polygamy amendment now in both houses of Congress? One would think that such action as this of the Mormon

prophet would specially stir the blood of the womanhood of our country and bring them to the defense of their less fortunate sisters in Europe whose burden of sorrow is already almost unbearable. What plummet can fathom the depth of the iniquity of a system whose head, acting as God's representative on earth, would thus further its interests—by taking advantage of the bewildered, bereft and in many instances dependent victims of a cruel, relentless war? Language fails to furnish words adequately to describe the diabolical character of such a system and the methods of its advocates.

The first of the thirteen "Articles of (Mormon) Faith," so widely circulated among Gentiles by Mormon missionaries and others of that faith reads:

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

That sounds orthodox, and in the common acceptation of the meaning of words it is. But before you pronounce Mormonism sound on the fundamentals of evangelical faith you must get the Mormon concept of God, Jesus Christ, and the Holy Ghost. This is obtained in their "Key to Theology." We quote here from the 1915 edition:

"Jesus Christ and His Father are two persons, in the same sense that John and Peter are two persons. Each of them had an organized, individual tabernacle, embodied in material substance, in the likeness of man, and possessing every organ, limb and physical part that man possesses." PP. 40 and 41.

"There are several—subtle, invisible substances but little understood as yet by man, and their existence is only demonstrated by their effects, some of which are recognized under several terms, electricity, galvanism, magnetism, etc.—The purest, most refined and subtle of all of these, and the one least understood or even recognized, by the less informed among mankind, is that substance called the Holy Spirit." PP. 43 and 44.

From reading the article of faith, first quoted above, no one would gather that it related to such physical beings and substances as the Mormon "Key to Theology" describes. And yet this is the Mormon concept and doctrine of polygamy—earthly, sensual, devilish. This, the real nature of their system, they carefully conceal from the masses of the people in the teaching concerning the adorable persons of the Holy Trinity. Hence their neatly prepared card containing the articles of faith they so widely distribute, while revealing it in their "Key to Theology" to those whom by their deception they have trapped and made victims of their lascivious phallic worship.

The Deseret News records in its columns that the New York Times recently had two pictures, in its magazine section, of members of the Mormon church, one of whom is president of the New York Society of Etchers, and another of whom is a Boston sculptor. It also mentions that both of these sculptors are near the top of the list of America's foremost sculptors and etchers. They are Mahonri M. Young and Cyrus E. Dallis.

Furthermore, it records the great triumph of the Mormon singer, Miss Lucy Gates, who took part recently in the Mozart's One-Act Comedy Opera, which was given by the New York Musicians Club at the Hotel Astor and which brought out all musical New York—a greater triumph than the previous performances given by her at the Empire and Garrick, it says.

It also speaks of Mrs. S. C. Bassett continuing her musical study in Boston, taking piano instructions under one of Boston's foremost teachers, Mr. B. U. Onimica.

And yet again, it makes mention of Frank W. Asper of Salt Lake as having been given liberal praise by the Boston Evening Record for his ability in conducting chorus work, the staff of the "Rainbow Club Chorus" being so well pleased with his untiring efforts at rehearsal that an extra check was pre-

sented to him in appreciation of his work.

Once more, it makes mention of a Mr. Anderson, a pupil of the famous Burton Phalder of the Chicago Musical Club, as being a member of the choir of the Chicago Sunday Evening Club, and in addition being a student of the violin under Harry Diamond of the Metropolitan Music Club.

Note is furthermore taken of three medical students of Harvard University who have recently taken the competitive examinations for hospital appointments, each with success—Messrs. A. C. Callister, C. F. Wilcox and C. H. Chaffin; of W. L. Walker of Logan, Utah, recently chosen a member of the Advisory Board of the Harvard business school of which he is a graduate, 1914; and of Mrs. Walker, a member of the Harvard Woman's Club of Boston, being hostess on a recent state occasion when the club entertained the presidents of all the prominent women's clubs of Boston.

Mention is also made of Mrs. W. S. Walker who sang two solos at the Lord's Day service of "The Friends Church," and of her being kept busy singing alternately at St. Lukes Episcopal Church and the Quaker Church at Worcester, Massachusetts.

It would seem that there is no calling into which the Mormon hierarchs have not wormed some of the members of their society. We have in these columns repeatedly warned the officers of evangelical churches that Mormon emissaries are constantly seeking the position of singers in the choirs of their church on the Lord's day. Singing here affords them an exceptional opportunity of making the favorable acquaintance of the members of these churches among whom they can missionate the remainder of the week. Furthermore it gradually secures Mormon acceptance by evangelical Christianity—the one great present day desire of the Mormon church.



Beware of Mormon influence—political, commercial and social.

PRESENT-DAY MORMON ACTIVITIES

For the information of any of our readers who may doubt or be ignorant of the extensive present-day activities of the Mormon church, we give below abstracts from the reports of a few of the **many** recently held Mormon church conferences in other countries and in different States in our own country. These reports are in two successive issues of the official journal of Mormondom—The Deseret News. Such reports as these are found in almost every issue of the church journal.—Editor.

Switzerland

"Elder Angus J. Cannon, recently appointed President of the Swiss Mission, has safely arrived at Basel. It is over two months since Elder Cannon and party arrived in Liverpool, intending to proceed through England, France and Switzerland. The French representatives in England did not see their way clear to grant the necessary permission to pass through France. Through United States Senator, Reed Smoot, an appeal was made to the State Department in Washington to intercede with the French government in behalf of the brethren in order that they might be permitted to reach their destination, and this request was courteously granted as soon as the nature of the mission of our brethren was explained."

It thus seems that, after all, Mormon missionaries do get abroad to carry on their polygamous propaganda.

Scandinavia

"The annual Fall conference of the Scandinavia Mission was in session October 28 to 30, in the city of Aarhus, where the church owns a large meeting hall and comfortable home for the elders and other property. The statistical reports showed a membership in the conference of 350; 222 children under eight years of age; 12 baptisms the past six months; 4 children blessed; 4 excommunicated; meetings held in

conference—270 hall, 83 Sunday School, 23 fast and 7 priesthood; missionaries laboring in the conference, three."

The reader will notice that this is the report of but a single conference of the Scandinavia Mission—the Aarhus Conference.

South Africa

"The Mowbray conference was in session October 13. The conference president, Franklin D. Price, and Elder Victor George Burlando, left Capetown on September 28th on their bicycles, without a penny in their pockets, to be engaged in missionary work from this city to Port Elizabeth, a distance of 700 miles. They expect to be on the road three months and to travel 2000 miles. To date they have sold a number of Book of Mormon in both Dutch and English and have distributed hundreds of tracts in both languages. They have wanted for nothing and report having better food and beds than they had at their lodge in Capetown. In places whole villages became excited and came out to hear their testimony. In one place (Swellendam) two ministers stopped them and told them it was their duty to notify their people and consequently went down the street ahead of them, going into each house and telling the good people of their coming. President Price reports that not one person refused a tract and that they had a street meeting greatly enjoyed by the town folk. He reports interest in all cities and says the Lord is with them in their work and they are having joy unbounded."

Great Britain

"The Birmingham Semi-Annual Conference was held September 12th. The names of the general and local authorities of the church, together with the names of 35 lady missionaries, were presented by Elder James H. Ludlow. The brethren and sisters were unanimously sustained. There were one hundred and forty people present at the afternoon session. President George F. Richard stated in his ad-

dress that the Mormon church is recognized as the greatest religious organization on earth today. This work, he said, is rolling on and will fill the whole earth. The Book of Mormon makes clear and plain many passages of the Bible, the meaning of which is obscure. He further said that the fact that Mormon elders have never been converted to any other faith, but have converted ministers, and many thousands of honest people to their faith, should be evidence that the Mormons have the truth and that Joseph Smith was divinely called."

The one thing specially worthy of note in the above quotation is the statement that many thousands of honest people of evangelical faiths, including even ministers of the Gospel, have been converted to Mormonism, while Mormon elders have never been converted to any other faith. The sad fact is that this is too largely true. Mormons boast (and we fear truthfully) that they make more converts each year from evangelical churches than all the evangelical churches put together have ever made direct from Mormonism in forty years. Certainly this is a strong argument for united, systematic, persistent and aggressive effort against the aggressions of this iniquitous system.

Canada

"The elders at Hamilton are doing good work 'drop-tracting'. They received an invitation from a lady to visit her minister, who had evidently been delivering anti-Mormon sermons. Responding to the invitation Elders Sumsion and Hulme called at the home of the minister and were invited in by his wife. After some discussion with the minister on the personality of God in which he was put to confusion, the elders told before leaving of the restoration of the Gospel."

From the full account of the elders' discussion with the minister it is made plain that the elders contended against the minister's theory that God is a being without body and so can be everywhere present at the same time. That God is possessed of a body, with all the passions of a man, is one of

the fundamentals of the Mormon faith.

United States

Georgia

"Local Elders George Berry and C. W. Hair, of the South Carolina Conference, came to Augusta and took Elders Pulham and Henderson in their auto for a five day trip in the country. In five days these brethren held eleven meetings, baptized three people and collected a good amount of tithing. The elders report the Sunday School in Augusta as progressing nicely."

"Elders Ralphs and Ellsworth report good success in Macon, as they went through on the tithing campaign. Five well attended meetings were held there and some good friends made."

Kentucky

"D. I. Stapley, President, and Elder Busenbark, laboring in Warren County, write that they have held many well attended meetings. Homes have been open to them to hold services and many investigators have been made. Much literature has been distributed.

"Elders Dyal and Cutter, laboring in Trigg county, are holding spirited meetings, with many in attendance. Through their efforts two were recently converted and baptized.

"Elders Burton and Bushman, laboring in Louisville, are having splendid success."

Middle Tennessee

"Elders Wilson and Rudd have met with exceptional success in selling the Book of Mormon and other doctrinal books, and distributing tracts in Cheatham and Montgomery counties. While they were canvassing in the vicinity of Clarksville they met a man who purchased some books from them and said if they ever wanted a place in that neighborhood to preach his house would always be open to them.

"Elders Ward and Ray have held a number of well attended meetings near Peters Landing, Perry county. They also held a baptismal service at which there were a large number of strangers present."

Mississippi

"Elders H. M. Neeley and Elbert Johnson report having excellent success in their labors. At Hattisburg they held a street meeting at which were many attentive listeners. At Sumnerall they baptized a man that was converted by reading a tract 'The Plan of Salvation' that he found. From Columbia to Bassfield, a distance of twenty miles, they had the privilege of explaining the principles of the Gospel to every family, except one."

Ohio

"Elders Neilson and Gardner held two extra meetings last week in Columbus at the homes of friends they met while tracting. Both meetings were well attended.

"Elders Taylor and Fuller report success in Toledo and write that the attendance at the meetings is increasing. Elders T. B. Taylor and Golden Taylor are making many friends in Cleveland, and report that the attendance at cottage meetings averages twenty. Elders Hansen and Olsen are having success in tracting in Cincinnati. They report that the Sabbath School is steadily growing. Elders Blecherd and Hinckley are carrying on the work in Xenia and Miamisburg as well as in Dayton with success. Elders G. Taylor and Stewart held a cottage meeting in Cleveland at which seventeen of the twenty-three present were investigators. The work was started there nearly a year ago."

Ohio Crusaders, in above-named cities, please take special note.

South Carolina

"President J. J. Sarbach and Elder McNeill are meeting with splendid success in Swansea and nearby towns.

"Elders J. J. Hammer and E. G. Larsen are doing a great work among the people in the northern part of the State. Elders Thorn and Hansen are holding many meetings and having success in Columbia. The people are ready and willing to accept the literature. Brothers Walter Noblin and R. D. Belcher are doing a great work in

Spartanburg. They are holding six meetings weekly and distributing much literature."

Virginia

"The work in the Virginia conference is progressing very rapidly. Many meetings have been held and a good deal of literature disposed of. The report shows that 141 meetings have been held for the month; also that 11,393 tracts have been distributed; furthermore that 24 copies of the Book of Mormon have been sold and 417 other books."

Alabama

"In the past two weeks 25 copies of the Book of Mormon, 292 small books, and 8,744 tracts have been distributed. Besides this, 40 cottage and 10 hall meetings have been held.

"Elders Skinner and Carver, writing from Parrish, report having met many people who are anxious to hear the gospel message. They sold six Book of Mormon, several small books and distributed several hundred tracts in Cardover and Dora.

"Elders Allen and Preece, on arriving at Evergreen, were invited to attend the farewell entertainment of a Methodist minister. They were asked to take part in the exercises."

It is to be hoped that those in charge of the farewell reception did not mean to favor the mission of the Mormon elders to their community. It is also to be hoped that they would welcome the incoming pastor and atone for their above noted blunder by warning him of the presence of these missionaries in their community that he might withstand their evil influence.

Louisiana

"President Dickson reports that the city and county elders are enjoying success. The elders in New Orleans have been working against adverse conditions for a long time, but have now secured a hall in which to hold meetings. They have also been asked to teach a Sunday school class (presumably in one of the churches from

the reading of the report) which they were glad to do, and feel that the wall of prejudice is being broken down and that indications point to the acceptance of the gospel by some of the people there."

And thus Mormonism is edging its way into evangelical Christianity. Years ago, it boasted that it would gain acceptance in political, commercial and ecclesiastical circles. In the first two it has already achieved its purpose and is now working hard to achieve it in the third.

Southern Indiana

"The branch conferences which have just been held in this Conference were never better. Sisters Olive Hendricks and Belva Cox, and Elders J. Lee Peterson and James O. Meeks are doing good work in the branch. At Bricknell four splendid meetings were held. At the Indianapolis Conference a tasty luncheon was held at which there were sixty present."

Wisconsin

"The past month has been a very successful one, but it is only a shadow of what is expected in the future. Since street meeting season is over, our attention is turned to cottage meetings. The work in Milwaukee is especially promising.

"The missionaries report the work in a splendid condition at La Crosse. The mothers' class, under the direction of sisters Hazel Fridal and Eletha Simmons, is doing a good work. Elder P. D. Clarke says it will not be long until they will have a flourishing branch in La Crosse."

Eastern Iowa

"Elder H. C. Hensen, while traveling, was invited into a house where he spent two hours explaining our church organization. When he got ready to leave, the gentleman of the house asked Elder Hansen to visit him soon and explain more about our belief.

"Elders C. G. Eyre and Virgil Bullock met a lady that remembered when President John Taylor was enter-

tained many times in her parents' home in England. She conversed with them very freely upon the doctrines of Mormonism and asked them to call whenever they found it convenient to do so."

Minnesota

"Elders Henry Olsen and W. W. Horsley are making a host of new friends in Duluth. Elders John W. Maas and H. J. McKell are doing a wonderful work. They have been laboring among students of the University of Minnesota and Mormonism is being discussed in a number of boarding and rooming houses. The Minnesota branch is increasing in numbers and many sincere friends are busy reading 'The Book of Mormon.' Sisters Jennie Anderson and Alta Craig are doing a most encouraging work along the line of genealogy. They have secured and sent to the temple 150 names for temple ordinances.

"Elders D. D. Bushnell and George Bonnenkamp, Fred Hansen and Joseph H. Scofield are working the flats and apartments in Minneapolis. Thus far they have exceeded their expectations in gaining new friends and in getting real gospel investigators."

Southern Illinois

"Elders D. R. Stone and V. E. Garman are meeting with unexpected results in Decatur. Their evening cottage meetings have been well attended and many friends and investigators have been busy reading the literature and manifest a spirit of earnestness. Six new members were received into the church the past week. The Hall and Relief Society meetings are well attended."

Michigan

"The conference societies held at Grand Rapids and Detroit were the most successful that have been held for the past few years. Addresses were given by President Ellsworth, pointing out the difference between the teachings of the Latter Day Saints and other denominations."

Northern Indiana

"The meetings held in Anderson, Kokomo and Peru were full of inspiration and it will be a long time before the people who attended them will forget the instruction and testimony of President Ellsworth of the Chicago Conference. The priesthood meetings were very instructive to all the missionaries. Elders G. E. Wetherston and L. W. Jensen are laboring in South Bend."

New York

"The Albany Conference is experiencing the most prosperous year in its history. During the past week the missionaries of the conference have put into the hands of the people five copies of 'The Book of Mormon', 112 small books and 3,500 tracts.

"On visiting the library at Poughkeepsie, the elders found that 'The Book of Mormon' is considerably in demand. They have found many people who are investigating Mormonism of their own accord and who are only too glad to see the elders and have them explain more fully the principles of the gospel. They feel very much encouraged with their success in opening up a branch here.

"Brooklyn meetings are well attended by investigators. An old lady of eighty, after hearing the gospel explained at two of the cottage meetings, bore strong testimony as follows: 'I believe I have heard the truth at last, the truth for which I have been searching for many years, but never found in any other religion, and I recognize it now that it has come to me.'"

The street activities in Rochester during the past season have been unusually successful, 269 open air meetings having been held. The demand for literature has been great. Twenty-nine books of Mormon, 305 other books, and 5,080 pamphlets were sold, while 5,015 tracts and 1,152 Liahonas were distributed gratis. Through these channels over 20,000 of the good people of Rochester have heard the principles of the gospel explained.

Missouri

"The president of the Independence Conference reports progress in all lines of missionary work during the past year and the following literature disposed of: 'Book of Mormon', 2,195 copies; commentaries, 7,754; standard works, 121; pamphlets, 71,417; tracts, 72,124; and 5,462 meetings were held." The friends of our Crusade in Independence and Kansas City will find in the above some food for thought and some spur, we hope, to activity.

Idaho

"The quarterly conference in Boise was held February 3rd and 4th. The aggregate attendance was 1,250. The largest attended session was the one held in the Pinney theater, there being nearly 700 people who listened to the discourse delivered by Elder Talmage on 'The Message and Mission of Mormonism.' More than half of these in attendance were non-members. In the three years of the State Conference's history an increase in population of 1,200 is noted." This, of course, is a Conference stake within Mormonism proper, which no doubt accounts for the large conference attendance. The attention of the reader, however, is called to the fact that more than half of the 700 or thereabouts present at the most largely attended session were not Mormons, and that the Mormon stake has in three years increased its population by 1,200.

East Pennsylvania

"By invitation from the officers of the Friendship Liberal league, Philadelphia, Elder Hyrum Stocking delivered a lecture on the "Origin and Philosophy of 'Mormonism'." At the close of the address the subject was open for discussion. Many who took part were radical in their views. One gentleman, however, had visited Utah and by honest conviction was compelled to praise the people of the state for what they had accomplished there. The president of the league was liberal in his views and requested some litera-

ture for his own use and to put on the library table of the league. During the evening a "Mormon" male quartet was rendered by Elder R. S. Fisher and students W. A. Pettit, Joseph Grue and Schlin.

While tracting, Elder Stocking met Mrs. Mary A. Driscoll who had not forgotten the hospitable treatment accorded her while visiting in Utah eight years ago. She is now only too anxious to return some of that same kindness by opening her home to the elders."

Florida

President Riggs writes that the lady missionaries laboring in Jacksonville are meeting with much success in their tracting. During the last two weeks they have placed ten Books of Mormon in the homes of the people. The report for the two weeks is: Baptisms 10, Books of Mormon 32, Other books 200, tracts 3,468, hall meetings 62, cottage meetings 67, and open air meetings 10.

Vermont

"Pres. Weaver reports prosperous conditions in this conference. During the two weeks time 905 homes have been visited, 512 conversations and 11 meetings have been held, 8 books, 127 pamphlets, 2,113 tracts, 42 Liahonas and 27 copies of the Deseret News distributed. Pres. Weaver writes as follows: 'The number of good friends is increasing steadily. All the missionaries had invitations out to Christmas dinner.

Elders Shumway and Walker at Bennington received three, all of which they managed to accept. At one place they were asked to bless the tree and to distribute the gifts to those assembled; they also received tokens of friendship and goodwill themselves'."

East Tennessee

"For the six elders laboring in Knoxville and Johnson City, the report for the past two weeks is as follows: 14 Books of Mormon, 116 other books, 2,824 tracts, and 22 cottage meetings.

Elders Flake and Blain report having spent a pleasant evening at the Knoxville Y. M. C. A., in the private apartments of a prominent young business man whom they met while tracting. Some of the gentleman's friends were present and the subject under discussion was "Mormonism." The elders spent about two hours in telling them the story of the restoration and explaining the plan of life and salvation. The gentlemen present were much interested in the doctrines and supplied themselves with sufficient literature to enable them to make a thorough investigation. The elders were given a standing invitation to return at any time.

Upon invitation Elders Tolman and Horsley visited the office of a prominent young doctor of Knoxville, and after an interesting conversation he purchased a Book of Mormon and six small books. The brethren were invited to return."

TIDINGS FROM THE FIELD

LETTER FROM ALBANY

Mrs. Lulu L. Shepard

The campaign in Albany, New York, has been most excellently planned by Mr. and Mrs. Irvin M. Johnson. Nothing had been left undone to give our work all the publicity

possible through the newspapers and so the Mormon missionaries had already begun their attack upon our Crusade even before my arrival. Some twelve of them were present at my first meeting in the church of Dr. Addison Jones and at the close resorted to their usual tactics in addressing the people who were near them. Dr. Jones be-

came involved in a talk with the Mormon President of this Conference, and told him incidentally that his literature, "The Character of the Anti-Mormon Propaganda," was a misnomer and most misleading and if it were an article that could come under the pure food law, he would be arrested for misrepresentation. The discussion grew more heated, when the Mormon accused all Christian people of doing the work for the money's sake. This Dr. Jones made him take back and it also brought an apology from the young man.

One of the Mormon girls looked me in the face that night and said in the presence of several people: "I am proud to be a Mormon, no matter what you say about them." Some of their number are usually present at each of my meetings, and at the close try to distribute their literature at the door, but this has been generally stopped by the minister, so they now circularize the neighborhood where I am to speak, preceding the address. I am now answering their literature by distributing Dr. Martin's splendid answer to the Monson attack upon the "Character of Our Propaganda," at each of my series of meetings.

But the main point I want to bring to our readers' attention is the pitiful story told me by two heart-broken mothers in Schenectady. They both were present at my Woman's Meeting in Schenectady and with tears in their eyes and a sob in the voice, the mother of the girl involved told me this story and asked that I repeat it from coast to coast.

The name of the mother of the girl is Mrs. E. E. Mohar and the mother-in-law's name is Mrs. Zrooman, both of Schenectady.

Maud May Babcock, formerly of Binghamton, N. Y., but now for over twenty years a member of the faculty of the University of Utah, was the woman who broke up this family. Miss Babcock is generally accepted in Salt Lake as the plural wife of Bishop Orson F. Whitney, an apostle of the

Mormon church, and many years ago left the Episcopal church to become a member of the Mormon Kingdom. She is one of the most aggressive and dangerous missionaries of this sect as she works among her relatives in a most subtle and deceitful way.

Miss Babcock was a cousin of Mr. Mohar and after his death kept in touch with this precious daughter and in time came to see her, after her marriage to the young Mr. Zrooman who was a most exemplary and clean young man. Miss Babcock persuaded them to move to New York City, thus putting the young woman in closer touch with the Mormon workers, and getting her away from the influence of the mother and mother-in-law. In time, Miss Babcock began to persuade the young mother and her two little children to come to Utah and make their home with her. Four years ago she sent the money and the young Mrs. Zrooman took her two little ones and left her husband for Mormon Utah and the Mormon religion, and there she is today, and here in New York State is a ruined home, a deserted husband and two mothers longing for the girl that will never be theirs again. Mrs. Mohar said between her sobs: Maud May Babcock will have something to account for when she stands before the judgment bar of God.

Two young Bulgarian girls called upon me and told me their story. Three of the Mormon missionaries room at their home and since their father's death, two months ago, the missionaries have been using all their influence to get the younger girl who is just a High School girl to accept their religion. The older one can't be reached, but the younger one has been deeply influenced. I have had her with me several times and she told me Thursday that they couldn't get her since she had heard me in my women's meeting. And so our work goes on with the divine blessing and the co-operation of Christian men and women. We are bound to win in our battle against the wrong. God hasten the day of victory.

LETTER FROM PHILADELPHIA SECRETARIES

Mr. and Mrs. Irvin M. Johnson

As our General Superintendent, Dr. Martin, and Mrs. Shepard returned to Philadelphia during the latter part of January to address a number of meetings that we arranged for them, it will be of interest to our readers to know that during 1916 Senator Cannon, Dr. Martin, Mrs. Shepard and Attorney Danielsen addressed about three hundred mass meetings in Philadelphia and vicinity. Many of these meetings were remarkable for interest and attendance. Several of the churches had our speakers two and three times during the campaign there. In addition to addressing mixed audiences, Mrs. Shepard and Mr. Danielsen spoke to "Women Only" and to "Men Only." These intimate talks on Mormonism permitted free discussions of the Temple ceremonies and of polygamous conditions in Mormondom and attracted wide attention.

We are now laboring in New York State, Albany being our center for the present. Conditions in this locality are favorable and very timely for a presentation of our crusade. Mormon missionaries are here and very active.

January 23rd at the annual convention of the Allied Temperance and Reform Forces of New York State we were present, having been invited to represent the National Reform Association and to discuss the crusade against the crimes and treason of the Mormon leaders in which we are now engaged. Twenty-one organizations were represented by about seventy-five delegates. Our message was received with intense interest. The men and women of the various organizations assured us of their hearty support of our work in this state and promised to help create interest in the meetings we are arranging for Mrs. Shepard and for Attorney Danielsen.

Reverend O. R. Miller, State Superintendent of the New York Civic League, was present and supplemented our remarks by urging the delegates to

vigorously oppose the Mormon propaganda in this State. Rev. Miller is also Editor of The Reform Bulletin, a weekly paper that circulates extensively in this state among ministers and leaders in civic and moral reforms. In the issue for January 26th considerable valuable space was devoted to our crusade and readers were urged to communicate with us for dates for our speakers. As our work progresses other items will appear. On behalf of our Association we thank Rev. Miller for his generous contribution.

We also wish to acknowledge the generous publicity given the crusade by the papers of Albany and nearby cities. The first notices of our work in Albany so stirred the local Mormon elder that he called upon the editors and asked them to ignore our crusade. But our charges against the criminal Mormon leaders were so direct and specific and the answers of the Mormon elder were so puerile and irrelevant, except when admitting the offenses, we charged, that the editors gave us front page space and editorial comment. To offset this publicity and our speakers' expose of Mormonism as it is, Mormon missionaries, twelve or fifteen of whom attended Mrs. Shephars' first meeting, have entered upon a house-to-house campaign, selling and giving away tracts and representing themselves, so we have been told, as "Missionaries for the Church of Christ out doing good work."

The noble women of the W. C. T. U. in Albany, Troy, Cohoes, Schenectady, Saratoga Springs and other places have been a great help to the crusade. Under their leadership a special patriotic mass meeting for women only was held February 12th, in the First Presbyterian Church of Albany to honor the birth of Abraham Lincoln, the emancipator, and as a protest against the continued enslavement of women in the United States by the Mormon leaders under the yoke of polygamy. To the credit of the women, they braved the bitter cold weather and filled the large auditorium.

CAPITAL PUNISHMENT

Rev. J. M. Foster, Boston

Abstract of address before the Joint Judiciary Committee of the Mass. Legislature, January 31, 1917.

Mr. Chairman and Gentlemen: I am here as the representative of the National Reform Association, a society of Christian citizens which seeks to conserve the Christian principles of civil government. His excellency, Gov. McCall, in his address recommended the abolition of capital punishment, and four House Bills are referred to you as the result.

This is not a new issue; the proponents cited the Rentoul Report of 1836, recommending its abolition. There was also a minority report. The majority report is based on the secular theory of government, contending that it is only a wise human institution, and recognizes no higher authority than the will of the people. The minority report contends, that civil government is an ordinance of God, an integral part of God's moral government of the world, and that obedience to just and legal authority is obedience to God, and rebellion against just and legal authority is resistance to God. "And they that resist shall receive condemnation to themselves."

Each succeeding year this question has been before you, and we are gratified that you have always stood for the death penalty and the Legislature has sustained your finding. And this year, when the secularism of European governments is suffering such a tremendous breakdown, the Rock upon which the New England fathers planted our Commonwealth should not be abandoned.

1. God is the Source of all authority in civil government, which includes capital punishment.

It is a common political heresy that "the just powers of the government come from the consent of the governed." The people have a God-given right to choose their rulers, to

adopt a constitution and require their representatives to keep the faith in administering this divine ordinance. But power comes from Almighty God. He alone confers authority. "Rulers are God's ministers to the people for good." The power to punish crime, to execute the criminal and to draw out the financial, mental and moral resources, together with the lives of the people, in righteous war—all comes from God. The Saviour said to Pilate: "Thou couldst have no power over me at all, except it were given thee from above." "He beareth not the sword in vain." The instrument for taking life has been placed in the hand of the civil officer by the God of life.

2. God is the Law-giver, who has given to civil magistrates His decree for execution.

Noah is the second representative of the human race. And here is his order: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." (Gen. 9:6). In the Mosaic system this law was accepted. The six cities of Refuge, half on each side of Jordan, were retreats to which the slayer might flee and be safe until he had a trial before the whole congregation. There our trial by jury originated. (Num. 35:6.) It was stipulated that two or three witnesses must be produced before conviction was allowed. But when guilt was established the murderer must be executed, because blood defileth the land. (Num. 35:30-34). And when a man had been slain and no trace of the murderer could be found, then the elders were to measure from the dead man to the nearest city, and the elders of that city were held responsible until they had purged themselves and offered the required sacrifice in the rough valley. (Deut. 21:1-10).

3. Capital punishment is essential to protect the people from God's wrath.

The whole camp of Israel was exposed to God's displeasure, until Achan had been taken and executed.

Because of Saul's sin in slaying the Gibeonites, a three years' famine came on all the tribes. And when David inquired the cause, God answered: "It is for the bloody house of Saul, because he slew the Gibeonites." Ahab and Jezebel used the truculent elders

of Jezreel to execute Naboth and confiscate his vineyard. And the dogs licked the blood of the king and ate the flesh of the second, according to God's word. Haman is hung on the gallows he built for Mordecai, and the Jews are saved from ruin.

ITEMS OF NEWS

Mrs. Frances J. Diefenderfer, in company with her husband, is still in Alhambra, Calif., taking a much needed rest. She expects to return to Kansas for work early next month.

Senator Cannon is to address the Union League of Chicago March 3rd enroute from Denver to Toledo where he begins the 4th inst. to fill a full month's engagements, speaking daily.

Our Philadelphia Executive Secretaries, Mr. and Mrs. Irvin M. Johnson, are still laboring in New York State, chiefly in the vicinity of Albany. Read their letter on another page of this issue for an account of their work.

Among the many articles from the pen of our Assistant Superintendent, Dr. Larimore C. Denise, that have appeared recently in religious periodicals, is a telling one in the February 15th issue of the United Presbyterian, Pittsburgh, on "Mountain Peaks of God's Goodness to America"—peak pioneer, peak progress, peak peace.

Dr. J. R. Wylie, Pennsylvania State Secretary, is now doing advance work during the week days in eastern Ohio for Miss Frances B. Patterson of Chicago, who is speaking daily under the auspices of our Association. On Sabbaths he is occupying pulpits of the various denominations in the interests of various phases of our work.

Attorney Vernon J. Danielsen has been speaking the entire month of February in northern Pennsylvania and

southern New York. He is accompanied on his speaking tour by his newly wedded wife. The Christian Statesman extends congratulations and wishes him increased success in his work.

Dr. Larimore C. Denise, our Assistant Superintendent, has been for the past two weeks in Toledo, Ohio, arranging for a series of public meetings there and in the vicinity to be addressed by the General Superintendent and former Senator Frank J. Cannon. These meetings begin March 4th. At their close other meetings, in progress of arrangement in other cities in Ohio, Michigan and New York, will be addressed by these same speakers.

Miss Frances Bates Patterson has been speaking in Pennsylvania for the past three weeks under the auspices of our Association on the political, industrial and social menace of Mormonism. The first week was spent for the most part in Johnstown and immediate vicinity, the second in Uniontown, and the third in New Castle. She is now in Ohio and expects soon to go to Michigan.

Read the interesting letter from our National Field Secretary, Dr. James S. McGaw, in another section of this month's issue. Read also the amendment that he and the Executive Committee of the California State National Reform Association have had introduced into the State Legislature—the second amendment our Association there has had introduced to safe-

guard the reading of the Bible in our public schools.

Successive issues of *The Big Run Tribune*, a weekly in Jefferson County, Pa., contain, in full, the address of the General Superintendent on "The National Menace of Mormonism," delivered at a union meeting in Punxsutawney, Pa., the afternoon of the 11th ultimo. This address was of an hour's length and contains almost 7,000 words. It treated the subject discussed under the three-fold division of Mormonism political, commercial and polygamous.

Mrs. Lulu Loveland Shepard writes from Albany, N. Y., in which and in the vicinity of which she has been speaking for the past month, that considerable interest is developing there in the Anti-Mormon Crusade. Read her letter elsewhere in this issue, which relates some interesting experiences she has been having. Attorney Danielsen is to follow her in the same vicinity for the month of March, during which time Mrs. Shepard is to make a speaking tour of the State of Wisconsin.

At a recent meeting of the Sub-Executive Committee of the Association its President, Dr. Henry Collin Minton, and the Chairman of its Executive Committee, Dr. John Royal Harris, were appointed to represent the Association at the meeting of the Peace League in the Biltmore Hotel, New York City, February 22-23. This League is composed of representatives of various organizations throughout the country, including the Federal Council of churches, interested in the subject of promoting just and righteous peace. We hope to have a brief report from this meeting in our next issue.

At a recent meeting of the Sub-Executive Committee it was unanimously voted to begin immediate preparation for the Third World's Christian Citizenship Conference to be held June 30 to July 7, inclusive, 1918. The General Superintendent of the Associ-

ation and Mr. R. M. Downie, a member of the committee and Manager of the Keystone Driller Works, were appointed a committee to locate the Conference. It is highly probable that the Conference will be held in some of the larger cities in the middle or eastern section of our country, the last having been held in the extreme western part.

The pastor of the St. Clairsville U. P. Church writes under recent date: "I am pleased to state that Rev. J. R. Wylie, D.D., visited our congregation January 25th and gave us two strong addresses which held the attention of the congregation undivided. In the morning service they showed their appreciation to the extent of \$110 of an offering. Dr. Wylie is a wide-awake speaker and a consecrated servant of God, which insures his success." The pastor of the First Methodist Episcopal Church, Corning, N. Y. writes: "Rev. J. R. Wylie spent the Sabbath of the 21st with us and preached for us in the evening from the text Isa. 9:6, 7. It was a peace sermon with the teaching and work of the Prince of Peace as the basis of the final world peace. He has a clear grasp of the situation in the great European war, and his message was comprehensive, strong, scriptural, convincing. It was greatly enjoyed by our people. He brings to the position he occupies, not only ability to represent the particular work of the National Reform Association, but a varied ability to adapt himself to the large work of the kingdom in many ways. I am glad to commend your man."

Dr. John Lynd of Belfast, Ireland, not unknown to many of our readers, wrote thus interestingly under recent date: "This war is opening the eyes of many to the destructive nature of such evils as the liquor traffic in Great Britain. Wisdom is being justified of her children, and the attitude of those not long since rated as 'temperance fanatics' is acknowledged to be the true attitude in such a time as this. We trust that the acknowledgment will be more than a lip service, and will continue after the war. I am increasingly

impressed with the importance of keeping Christ as King of nations central in our dealing with moral questions of national import. The great mass of even good men are in danger of 'not seeing the forest for the trees.' They see evils whose perils they recognize. They warn against the fruit of the tree, but the tree itself is evil, because the ground it grows up out of is evil. Christ for the individual soul is the only safety. There is no peace and no finality won by lopping off this or that vice or neglect. Christ for the nation—Saviour and King—similarly. I rejoice in the great and good work the Association is carrying on, and desire for it increasing acceptance and abundant success in the Master's service."

Mrs. Frances J. Diefenderfer, who has for some time been in the State of California, expects soon to return to the Middle West—there to resume her labors as President-at-Large of the National Order of Crusaders.



WHAT THEY SAY OF THE STATESMAN

A subscriber from Los Angeles, California: Enclosed please find \$1.00 for The Christian Statesman for next year. You have made it a better magazine than ever before.

Pastor of Grace Lutheran Church, San Jose, California: Enclosed please

find a check for \$2.00 which will pay my subscription to your valuable paper to January 1, 1918. I could not occupy the position I do, with the same degree of satisfaction, without your valued publication.

Pastor and Seminary Professor, Belfast, Ireland: Herewith is enclosed postoffice order for my subscription for The Christian Statesman for 1917. I take the opportunity in forwarding my subscription to say that I am very well pleased that the Statesman circulation is not only maintained, but is increased.

Pastor in Bakersville, Ohio: I like your magazine very much for the information it brings. It enables one to make his sermons deal with real, present-day problems on the distinctively Christian basis. We need to preach the pure gospel and administer it as a balm to our present ills.

An elder in a Pittsburgh congregation: Enclosed find check for \$2.00, to extend my subscription for two years. I would dislike to be without the Statesman. I consider it the strongest, most virile reform paper I know of. I can show it with pride to anyone of any sect, or form of belief, religious or otherwise; and that is more than I can say of some other papers, even granting that their position is sound and the intentions of the editors good.

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